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ABSTRACT

The social isolation caused by differing cultural backgrounds of minority students on college campuses creates certain "points of tension" that reduce faculty effectiveness and limit student vision. This monograph attempts to provide a greater awareness and understanding of these issues within the context of the role of college unions and student activities. The first chapter provides an overview for concepts of racism, diversity, and culture and identifies the importance of institutions and power as related to oppression. Chapters 2-5 identify four racial-ethnic group classifications, including Blacks, Hispanics, Asian-Americans, and Native Americans, and supplies historical background information for each group. Chapters 6 and 7 identify gay and lesbian and religious issues as considerations in diversity. Chapter 8 describes a four-stage model for multicultural education and awareness based on developmental sequence for achieving a multicultural consciousness. The final chapter summarizes authors' comments and conclusions. References accompany each chapter. (GLR)

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Valuing diversity on campus

A multicultural approach

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Valuing Diversity on Campus: A Multicultural Approach

College Unions at Work
Monograph Series
Number 11

Valuing Diversity on Campus: A Multicultural Approach

Edited by Cynthia Woolbright

Association of College Unions–International
Bloomington, Indiana

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"Multiculturalism does not simply mean other races and nationalities but virtually every conceivable human grouping that separates from the norm, develops a separate identity as well as its normative identity. Indeed each person is of many cultures simultaneously. One has a sexual identity; a racial identity; a religious identity; a class/work identity; a school identity; an identity from the friends one keeps; a family identity; several geographic identities: neighborhood, city, state, country, hemisphere, etc. Human tendency to be relatively unconscious of other cultures is dysfunctional in our society as well as in any association, and it is clear that much hostility is created by ignorance of other cultures and the failure to recognize their existence."

Adopted, Executive Committee
Association of College Unions-International
July 1987

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Preface

A report by the Carnegie Foundation for the Advancement of Teaching, *College: The Undergraduate Experience in America*, identifies several "points of tension" on our campuses. In particular, the report describes a disturbing gap between the college and the larger world, specifically:

> *There is . . . a parochialism that seems to dominate higher education, an intellectual and social isolation that reduces the effectiveness of faculty and limits the vision of the student. We feel compelled to ask: How can the undergraduate college help students gain perspective and prepare them to meet their civic and social obligation in the neighborhood, the nation, and the world? (Scully, 1986, p. 17)*

Ernest Boyer, president of the Carnegie Foundation, argues that colleges have an obligation to respond to a more diverse society and to contribute to a more coherent view of knowledge and life for both the personal empowerment and social perspective of their students (Scully, 1986).

It is critical for college unions and student activities to assume a more central role on campuses as we consider issues of culture and diversity. While our history acknowledges our role as educators, perhaps we have not been as aggressive as we should be on issues of social perspective. It is within this context that this monograph has been developed.

The following chapters will provide the reader with a greater awareness and understanding of the issues and priorities related to diversity and culture. The text offers insights into specific nuances of a culture and suggests new ideas for programs. Each of us can come away from this monograph with a greater openness and appreciation of diversity and culture. The challenge lies in confronting ourselves so that we can confront others.

In Chapter 1, Judith Katz provides an overview for concepts of racism, diversity, and culture. She identifies the importance of institutions and power as related to oppression. Further, Katz offers two models for developing a multicultural organization and describes interventions for change as well as "traps" that stymie change. Finally, Katz lists actions needed for creating a multicultural organization.

Chapters 2 through 5 identify four racial-ethnic group classifications, including Blacks, Hispanics, Asian-Americans, and Native Americans. In each chapter, the authors supply a historical background to give the reader a better understanding of each racial or ethnic group. In addition, the authors suggest resources for the reader's exploration and development.

Chapters 6 and 7 identify gay and lesbian and religious issues as considerations in diversity. Mick Ellis provides background and research related to the gay and les-

bian community, and Barb Kistler describes a program that promotes a positive lesbian or gay identity. In the next chapter, Stephen Nelson outlines religious issues on our campuses.

In Chapter 8, Fred Jefferson describes a model for multicultural education and awareness. His four-stage model is based on a developmental sequence for achieving a multicultural consciousness. Jefferson includes training strategies for the college union and student activities professional.

In the final chapter, Woolbright summarizes authors' comments and draws conclusions.

Reference

Scully, M.G. (1986, November 5). Study finds colleges torn by divisions, confused over roles. *The Chronicle of Higher Education*, pp. 1, 16–21.

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1
The challenge of diversity

Judith H. Katz

"Equal opportunity," "EEO Employer," "affirmative action," "We will not discriminate"—many White Americans react negatively to such phrases. Throughout its history, the United States has contended with the issue of racial identity: cultural diversity, our asset and apparent strength, has also been our embarrassment and our nemesis. We have not yet transformed our democratic principles into practical reality. For those whose race, gender, sexual orientation, religion, physical ability, or national origin differ from that of the dominant group, the struggle for equality has been filled largely with harsh words, demands, anger, and at times violence. For 300 years the legacy of racism has been the divorce of ideals, which are democratic and egalitarian, from actions, which are discriminatory and oppressive (Katz & Miller, 1986a).

At times, attempts to close the gap between Whites and people of color have, in fact, widened the schism. As we approach the 1990s, Americans are still faced with a long-standing challenge: How do we become a nation that values and acknowledges the benefits, resources, and contributions of all races and social groups?

Some people think that racism and other forms of oppression have disappeared from the United States and consequently believe affirmative action is no longer needed because the problems it addresses have been resolved. Reinforcing this view, the federal government has removed the clout from many of the civil rights laws passed in the 1960s and 1970s. In reality, racism still festers in the United States, whose citizenry is far from truly accepting its multicultural character. Equal opportunity in the broadest sense, does not yet exist for people of color.

For professionals in higher education, the challenge is to help society realize these neglected ideals. Current and projected demographic data show that the United States is becoming a more diverse nation. Educators must therefore begin to define a "quality" education as one that facilitates students' ability to interact effectively with diversity—of ideas, of style, of culture, and of race. Our educational system must create a climate that will promote such diversity. Colleges and universities need to prepare the next generation to interact successfully in the world. Although the administrators and students of some institutions have renewed their interest in racial issues, as evidenced by protests against apartheid and calls for divestiture of investments in South Africa, these groups have seemingly ignored domestic issues. Clearly, we can no longer be a monocultural, ethnocentric, and xenophobic nation if we want to survive and succeed in the ever-shrinking global community.

To be effective in the work place, students, faculty, administrators, and other educational personnel need first to be prepared to deal productively with multicultural and diverse populations at home, for if we cannot genuinely accept diversity at home, we surely will not work well with individuals in other nations. It is time that we see our strengths not only in our similarities but also in our differences. Only when each of us, whether African-American, White, Asian-American, Hispanic, or American Indian, sees that it is in our self-interest as a nation to recognize our multicultural character will that ideal become a reality.

Affirmative action and training programs designed to redress racism and to shift toward a multicultural perspective have highlighted the lack of social and economic opportunity for people of color in the United States. Many Whites, clinging to preconceived notions, continue to believe that people of color are deficient because of the lack of opportunities offered them in education, government, and industry. To view people of color as individuals who must be compensated for deficiencies in their experience and knowledge is inaccurate and harmful; to acknowledge the *value* of their varying backgrounds is realistic and beneficial. Multiculturalism will be achieved only when we understand that each person makes a unique and positive contribution to the larger society, and does so because of, rather than in spite of, his or her differences.

A multicultural perspective must be built on strength, not weakness; on contribution, not limitation; on opportunity, not deficiency. A society that focuses on deficit, weakness, and limitation collapses; one that emphasizes strength, contribution, and opportunity empowers itself. If the United States is to remain in the forefront as a world power, its citizens must honor their professed principles and values, which are founded on belief in freedom and equality for all people. Our active leadership can serve as a model to ourselves and others.

By utilizing our cultural, racial, and other differences, we can increase our range of resources. Our differences can result in greater productivity, better problem solving, and greater synergy.

Today's reality: Two steps forward or back?

Racism and other forms of oppression are woven into the cultural fabric of the United States. During the 1960s people of color clearly expressed what they did not want: namely, racism. What has been less clear is what our lives would be like if we lived in a society that valued diversity. Although we are a people composed of diverse cultures, values, and groups, we do not behave as such. Our racism has changed in form but not in function. On the one hand, social and organizational structures continue to keep people of color in a one-down position, and the gap between Black and White has widened as an ever-expanding "underclass" grows. On the other hand, the past 30 years have brought some changes: We no longer live in a de jure segregated culture with "White Only" drinking fountains and restaurants Yet even these strides have discouraging precedents in American history, whose lessons cannot be ignored.

Bennett (1981) describes the parallels between the first Reconstruction, the 1860s through the 1880s, and the second Reconstruction, the 1960s to the present. The first Reconstruction, which occurred immediately after the Civil War, led to the passage of the 13th, 14th, and 15th Amendments to the Constitution, the Civil Rights Act, and the Voting Rights Act. As a result of these measures, Black pride increased in the 1870s, and a substantial number of Blacks were elected as mayors, sheriffs, and other important offices. Louisiana had a Black governor; South Caro-

lina's legislature consisted of a Black majority, and there was speculation about a Black vice-presidential candidate.

As the North removed its troops from the South, a strong White backlash emerged. The new slogan was "Emancipate the Whites." The Ku Klux Klan became more powerful, and the federal government began to retreat in its support of equality, partially because of the negative White sentiment, a national economic crisis, and the defection of White abolitionists who had previously supported change. In 1896 a conservative Supreme Court had decided, in the landmark case of Plessey v. Ferguson, that the doctrine of "separate but equal" was fair and just. In the second Reconstruction, which followed the Vietnam War, similar civil rights legislation was passed. Black pride increased, and as a result, hope for equality again increased (Bennett, 1981).

Such gains deteriorated rapidly in the 1980s, however. The Reagan administration's stand on affirmative action and busing, its attempts to overturn civil rights legislation through the Supreme Court, and its neglect of enforcement of such legislation through the Justice Department were steps backward. Cries of reverse discrimination by Whites have also helped turn back the tide of change.

Overt incidents of racism are becoming more common in schools and communities. The Ku Klux Klan is active again, but the federal government still does not consider it a threat to the very principles upon which this country is built. In 1986, for example, five White cadets donned sheets and burned a paper cross in the room of a Black student at the Citadel in South Carolina. In Howard Beach, N.Y., a Black man was beaten by Whites and subsequently killed when he was hit by a car. Black students at the University of Massachusetts, University of Michigan, and other major institutions are experiencing overt racism.

When we should be expanding our multiracial and multilingual capabilities to deal more effectively with diversity, our attitudes are instead becoming more entrenched. In 1986 California passed Proposition 64, which declares English the official language of the state. In Europe, a student who speaks two languages is considered cultured; in California, that bilingual student is seen as deficient.

Possibly, 1996 won't look so different from 1896, when the Plessey v. Ferguson decision was made. Although this prediction seems bleak, there is some cause for hope that it will not come to pass. Many companies, seeing the value in difference, are working to continue their affirmative action programs and finding ways to value the differences of their diverse work forces. Digital Equipment Corp., for example, has programs addressing "Valuing Differences." DuPont, Levi Strauss, and many other large companies are training managers to deal with their racial, cultural, and gender differences. In many ways, organizations are using their diversity to be more successful, resourceful, and creative.

Racism and oppression

Racism can be examined from several vantage points: as a force that exerts control through our institutions; as a byproduct of White culture; and as an individual behavior.

A force that controls

Racism involves both the prejudice against a group of people and the power to reinforce that prejudice. Whether social, economic, or political, this power may be used to grant access to resources, to change structures, to reward and punish, to define standards, and to decide who's in, who's out, and what's important (Katz, 1978).

Politically, issues of equality are regarded as important or unimportant according to the self-interest of the people in power. President Jimmy Carter, for example, said that affirmative action was of critical importance, whereas President Ronald Reagan, blinding himself to the plight of people of color, viewed such issues as nonexistent.

This dimension of racism denies reality by blaming the victims of oppression and therefore obscuring the true sources of it. Whites must recognize their power to initiate change. Rather than define racism as a Black, Hispanic, Asian, or American Indian problem, Whites must acknowledge their responsibility and ownership in keeping racism alive (Katz, 1978). In particular, Whites who hold positions of leadership can use these capacities to alter the status quo.

Whites have supported the continuation of racism through action as well as passivity. This fact does not mean, however, that people of color bear no responsibility for fighting racism. Blacks and other people of color in leadership positions must also create change in whatever ways they can. Most important, they must recognize the ways they have internalized racism (Freire, 1972; Jackson & Hardiman, 1983) and consciously or unconsciously collude with racism (Baker, 1978). In these ways, racism as a system is maintained (Miller, 1986).

Byproduct of White culture

All organizations and systems have a culture—a set of values, beliefs, norms, acceptable practices, traditions—that serves as a basis from which individuals operate. In the United States, White culture largely determines the values, beliefs, and communication patterns of our society. Most often, White Americans deny the very existence of a White culture (Katz & Ivey, 1977). If Whites cannot see their own culture, they cannot possibly see how the culture marginalizes people of color or see the value in other cultures (Katz, 1985).

Many Whites define themselves through their ethnic or their religious identity, but rarely through their racial identity. Nonetheless, White culture results from a synthesis of ideas, values, and beliefs inherited from European ethnic groups in the United States. As *the* dominant one, White culture acts as the foundation of our organizations and social institutions by dictating its norms.

By understanding White culture, one can begin to see how it has become the basis for institutional norms, and yet people of color are expected to feel valued by and comfortable within these systems. U.S. institutions need to consider how their systems would operate if White culture were not the only legitimate one.

Table 1 outlines the basic elements of White culture.

This taxonomy of White culture was developed from the responses of Whites and people of color who were asked to identify its key components. Although White culture seems invisible, people of all racial groups quickly and consistently named similar qualities. Because individualism is a core value of White culture, White people often have difficulty understanding how a network of beliefs exists within it. The ideal of rugged individualism portrays each person as independent, autonomous, and dominant over the environment. This conception obscures one's connection to others and to a shared culture.

Our educational system expresses White cultural norms by valuing standard English and the written tradition. Rarely are students graded on their ability to use oral communication as a way of demonstrating their learning. White culture also emphasizes the scientific method, which focuses attention on quantitative research.

White society's emphasis on credentials, titles, and professional positions as signs of status and power has led to a proliferation of bachelor's, master's, and doc-

TABLE 1
The Components of White Culture: Values and Beliefs

Rugged Individualism:
Individual is primary unit
Individual has primary responsibility
Independence and autonomy highly valued and rewarded
Individual can control environment

Competition
Winning is everything
Win/lose dichotomy

Action Orientation:
Must master and control nature
Must always do something about a situation
Pragmatic/utilitarian view of life

Decision Making:
Majority rule when Whites have power
Hierarchical
Pyramid structure

Communication:
Standard English
Written tradition
Direct eye contact
Limited physical contact
Controlled emotions

Time:
Adherence to rigid time schedule
Time is viewed as a commodity

Holidays:
Based on Christian religion
Based on White history and male leaders

History
Based on European immigrants' experience in United States
Romanticize war

Protestant Work Ethic:
Working hard brings success

Progress and Future Orientation:
Plan for future
Delayed gratification
Value continual improvement and progress

Emphasis on Scientific Method:
Objective, rational, linear thinking
Cause and effect relationships
Quantitative emphasis
Dualistic thinking

Status and Power:
Measured by economic possessions
Credentials, titles, and positions
Believe "own" system
Believe better than other systems
Owning goods, space, property

Family Structure:
Nuclear family is the ideal social unit
Man is breadwinner and the head of the household
Woman is homemaker and subordinate to the husband
Patriarchal structure

Aesthetics:
Music and art based on European cultures
Women's beauty based on blonde, blue-eyed, thin, young
Men's attractiveness based on athletic ability, power, economic status

Religion:
Belief in Christianity
No tolerance for deviation from single god concept

From "The Sociopolitical Nature of Counseling" by J. H. Katz, 1985, *The Counseling Psychologist, 13* (4), p. 618.

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toral degrees. University curricula determine that the history, music, art, and literature of Western civilization are the essential ingredients for being educated.

In short, universities and other educational institutions are entirely based on White cultural norms and values. The demographics of students, professors, and administrators show that colleges and universities are predominantly White in population as well. More often than not, the people of color who study or work there are

seen as less than qualified, labeled as high risk, designated as requiring special attention.

University activities also support a White cultural focus in music, art, and theater. Faculties may point to the need for Afro-American studies but rarely question the overemphasis on Western European studies that permeates all disciplines.

Because they embody White cultural norms and values, institutions of higher education reinforce and support racism. The university's belief in academic freedom and autonomy, based on the underpinnings of White cultural values of rugged individualism, creates a structure in which White faculty are protected from being questioned for research or teaching that reinforces racism. What is only *one* cultural system has become *the* system. The invisible veil of culture has created a racist one. Individuals internalize much of what culture teaches; that internalization then leads to personal behaviors that support racism.

An individual behavior

Because a cultural system focuses primarily on the individual, many scholars view racism through the framework of the individual. Their definition of racism highlights its emphasis on the superiority of one's own race over another's (Jones, 1972). Personal attitudes and behaviors, for example, can create or support an inferior/superior relationship between Whites and people of color. Such a framework does not, however, adequately acknowledge the pervasiveness of the cultural and institutional dimensions of racism. It is important to recognize individual racism as an outgrowth of cultural racism and a support for the maintenance of institutional racism.

The most common examples of individual racism come from attitudes expressed by individuals such as the television character Archie Bunker (Wellman, 1977). His overt proclamations of Black inferiority and White superiority are easily identifiable as expressions of one person's racism.

This is not the only form of individual racism, whose manifestations may be located on a continuum that runs from overt to subtle behaviors. Laughing at, listening to, or telling racist jokes are acts of individual prejudice. More subtle forms of racism occur when Whites avoid Blacks and other people of color by ignoring the existence of discrimination, living in White-only areas, or sending their children to private schools to avoid integration. Individuals also display their racism when they keep their distance, avoid honest feedback, or are overly polite, all for fear of being seen as biased. The messages such actions send are "Stay away," "Don't get too close," and "Don't trust." Our filter of racism creates a lack of honesty and an inability to discuss issues and learn the truth.

Individual racism creates a double standard that evaluates people of color negatively. For example, one might assume that a Black person who is late to a meeting is lazy, but that a White person who is also late is busy working on an important project.

Socialization adds another facet to the individual's racism. Evaluating people of color based on White norms is a subtle operation of individual racism. Whites may deny that a Black culture exists and prefer to define a Black person's behavior as the individual's, without regard to cultural identity. At the same time, Whites may see that person as a representative of his or her group and accordingly evaluate whether he or she is "a credit to the race." Socialization in White culture inculcates the belief that White standards are normal and right. Whites may accurately perceive the differences between Whites and Blacks but interpret Black culture negatively and White culture positively. Parents, schools, media, and other cultural systems reinforce such a belief.

Finally, individual racism thrives on passivity. Individuals support racism by failing to confront and challenge the cultural, institutional, and individual acts of oppression they see. Doing nothing or remaining silent supports discrimination.

Two models for change

Organizations do not attain a multicultural perspective overnight. Those committed to creating change must first have some belief that serves as an underpinning for their effort. Secondly, organizations need models to help them understand and manage such alterations. These models help key people know where and how to intervene.

A foundation of beliefs

The foundation for developing multicultural organizations rests on certain core beliefs (Jackson & Hardiman, 1983):

1. Racism and other forms of oppression affect all people and systems.
2. Racism has effects that hurt all individuals: Whites, Blacks, Asians, Hispanics, American-Indians.
3. Racism decreases productivity.
4. It is possible to develop diversity and thus change our current cultural norms.
5. Identifying the steps involved in developing diverse systems gives people a map to follow.
6. Organizations move through cycles, not linear processes.
7. Developing diversity entails an organizational and cultural effort to change.
8. Developing diversity causes people and systems to be upset.
9. When organizations reach a point of change, its members may get stuck, feel frightened, or feel they have completed necessary changes. These reactions limit their ability to move forward.
10. To achieve the maximum benefits of change, the process must be managed and designed strategically.

Three Dimensions Model

To move monocultural organizations toward multiculturalism, change agents must seek an overall systems change (Jamison, 1978). Many of the models designed in the 1960s and 1970s were training interventions that made people aware of problems but changed their behavior minimally. A comprehensive, systemic effort that addressed the norms and beliefs of the organization as a whole was missing. Because racism occurs on institutional, cultural, and individual levels, interventions must be targeted at all levels. A model of change developed by Chin (1985) looks at these three crucial dimensions.

1. Institutions

Questions about power emerge at the institutional level. Who is in control? Who is in charge? Who makes decisions? Organizational structure and policies need to be examined. The goal is to create a system that empowers all its members. Discussion of how to produce a genuinely multicultural society raises the following questions:

- What does it mean to have equality?
- If equality is to be realized, whose terms define the vision of equality?
- Does equality mean equal numbers? equal power? equal access?

These dimensions of power raise several critical questions. Namely, does being multicultural mean that people of color and Whites have shared and equal power? Does it mean representative power? Does it mean equal numbers? Is equality only for those who are the most visible and speak the loudest? Who decides? All stakeholders must resolve these questions collaboratively. One group cannot define for the other.

TABLE 2
A Model of Change

Issues		Target for Change
Who's in control?		Structure
Decision making	INSTITUTIONAL	Organization policy
Influence	(Power)	Beyond numbers
Economic		Empowerment
Political power		
Norms		Organization culture explicit
Values/beliefs	CULTURAL	Identify own culture
Communication		Appreciate others
Style		See value-added in others
Who am I?		Interpersonal learnings
Attitudes	INDIVIDUAL	Individual awareness
Perceptions		Behavioral change
Impact on others		

This model was developed by Bob Chin and presented at a Human Interaction workshop sponsored by NTL Institute for Applied Behavioral Science, July 1985, in Bethel, Maine.

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2. Culture

The major question becomes this: Whose norms, values, beliefs, ways of communicating, and styles of interacting are seen as valid and useful? The dilemma that emerges from this question is equally difficult: How do individuals and systems function when their cultural styles differ, specifically, when one culture values competition and another collaboration? When one views time as a product and another as a process? When one follows a written tradition and another an oral one?

The challenge is both to identify one's own culture and values and to appreciate the worth of other people's cultures. The task is to create systems that support a multitude of cultural styles. Some people may think this an insurmountable task, yet multicultural and multiracial societies do exist. Canada, for example, has since 1971 officially committed itself to a policy of multiculturalism within a bilingual framework (Anderson & Frideris, 1981). Singapore prides itself on being a multiracial society composed of Chinese, Malaysian, and Indian people. There it is common to see one television program in Chinese with Malay subtitles, followed by another in English with Indian subtitles. Singapore finds its strength in its ability to value and to use differences to empower its country.

3. Individual

The final dimension that must be addressed for successful change to occur is individual and personal work. Roberts (1975) identifies seven aspects or boundaries that form the gestalt of the individual:

- The personal boundary: our attitudes, behaviors, and perceptions of our core.

- The sexual/gender boundary: our sense of our femininity or masculinity, our sexuality and sex roles.
- The family boundary: our conceptions, first received as messages from significant family members, of right and wrong, our notions of loving, and of responding to strangers.
- The racial and ethnic boundary: our racial identity (e.g., White, Black, Hispanic) and our ethnic identity (e.g., German, Haitian, Puerto Rican).
- The provincial boundary: our regional differences, which stem from living in a rural or urban environment in the East, Midwest, or West.
- The socioeconomic boundary: our experiences of being poor, low income, middle class, or upper class.
- The cultural boundary: our national view, which is based on the country where we grow up.

According to Roberts, all of these dimensions are key components of one's sense of identity. At different times, some boundaries may be more central than others. Each dimension affects us, however, and all of them combine to create unique individuals. For us to address issues of oppression effectively and to move toward a multicultural society, we must understand how each dimension of our identity affects ourselves and others.

Developmental model

The second model of change outlines specific developmental phases necessary to create a multicultural organization.

People concerned with creating change will have a higher degree of success if they can: (1) diagnose where the system stands along the continuum; (2) develop interventions appropriate to that diagnosis; and (3) help move the system along the continuum. Efforts often fail because the organization erred in its diagnosis, incorrectly targeted its interventions, or impatiently attempted to move the system faster than it was capable.

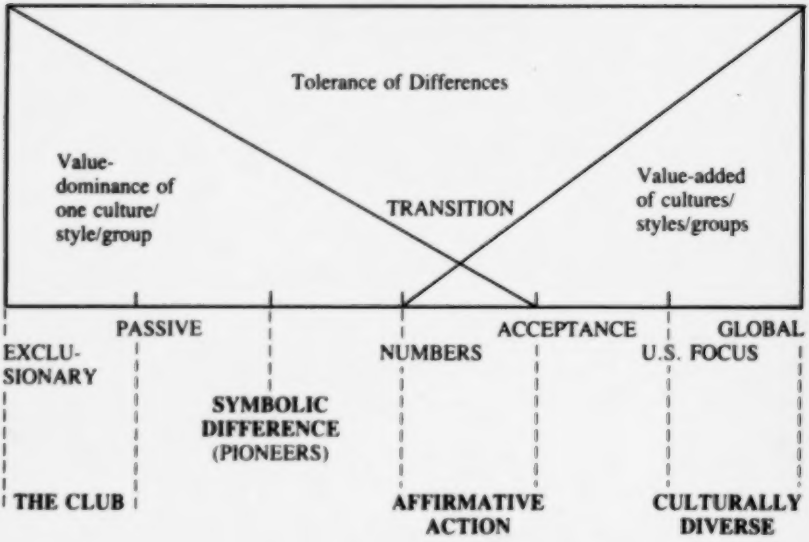
This model outlines how organizations can move developmentally from being a monocultural system, whose goal is to maintain a White cultural system, to being an inclusionary, multicultural system, which seeks and values diversity.

1. The club

Exclusionary. The exclusionary club maintains White male superiority. As a monocultural system, it sees no value in women and people of color. Based on the belief that *only* White men have value, the system works to maintain its own position of domination and superiority. The members of such "clubs" explicitly value the ethic of sticking with their own kind and see anyone who differs as "bad." The exclusionary club has restrictive membership requirements and often uses secret handshakes, sayings, or initiation rites to protect its boundaries, which determine who gets in and who is kept out. Examples of the exclusionary club include eating clubs and country clubs that have worked hard to maintain all-male and all-White membership. More extreme examples include the Nazis and the Ku Klux Klan.

Passive. The passive club strives to maintain White and male privileges through the organization's monocultural norms and values. The founders of these systems did not specifically or overtly decide to exclude people of color or women in key roles. Rather they just conducted "business as usual," according to their cultural framework and values. Many of these organizations began as family businesses that saw themselves as a large extended family. The good old boys belong, and White women and people of color can belong only if they assimilate into the White male

TABLE 3
A Model for Developing
Culturally Diverse Organizations



This model was originally developed by Bailey Jackson and Rita Hardiman, 1981. "Organizational Stages of Multicultural Awareness." Amherst, MA: New Perspectives. Adapted by Judith H. Katz and Frederick A. Miller, 1986.

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model. Members do little acknowledgment of people who are different except when they do something wrong. Most companies and institutions of higher education in the United States were founded as passive White male clubs. They maintain the belief that they are open to White women and people of color as long as such outsiders meet the original standards. What often goes unrecognized is that "the standards" themselves benefit Whites and are founded on the values, norms, and beliefs of White male culture.

2. The symbolic difference organization (pioneers)

At some point, organizations began to realize that a White-only system was insufficient. Much of this awareness developed during the 1960s as legislation and litigation brought racism and sexism to organizations' attention. To operate within the law, many systems began placing people of color and White women symbolically within their ranks. Although this is a step toward the organization changing its composition, it often remains a token effort, signifying little real change. The norms of the system remain monocultural (that is, White and male), and its values reinforce the notion that everyone should assimilate to, rather than challenge, these norms. The organization wants "qualified" minorities and women to fit into the organiza-

tion, play by the rules, and ignore issues of race or gender. Many of the people of color and White women in these first roles found themselves as pioneers. They struggled with high visibility and pressure to conform, fit in, and survive. Just like the pioneers who ventured across the United States, the organizational pioneers suffered. Some survived, some were killed along the way, others found themselves adapting and changing to fit into the system. The pioneers are necessary in order to pave the way for the next step in the change process. The symbolic difference organization responds to the fear of lawsuits or loss of government contracts as a motivating factor for change. Within this system, a great deal of fear of differences supports White individuals' avoidance of the issues.

3. Affirmative action

Numbers. As organizations become more serious about moving from monoculturalism to multiculturalism, they examine the composition of their populations. For some organizations, this effort results from external pressure to create affirmative action plans in return for federal contracts. Many organizations identify numerical goals only to function within the law and do little else to follow through on plans for change. Some institutions make their targeted goals serve as a quota or ceiling to limit the number of White women and people of color in their ranks. As the federal government has lessened its concern for diversity, many organizations have filed away their affirmative action plans. Affirmative action institutions that focus on numbers alone can be misleading because many of them have revolving doors: People of color and White women are hired but rarely stay. They leave because the organization has failed to take the next critical step, which is to create a climate that supports diversity. On the positive side, numbers can play an important role for organizations whose leaders have begun to believe that it is in their own interest to foster diversity. Numerical targets and goals are developed as a step to change the complexion of the working population. This task involves not only setting numerical targets, but also actively recruiting White women and people of color for jobs at all levels. At this stage officials of organizations serious about creating a diverse work force take aggressive steps in their hiring procedures. They also begin to develop a tolerance for difference and believe that people of color and White women have a rightful place within the system.

A climate of acceptance. As organizations continue their efforts to become multicultural, their next step is creating a climate and culture that supports diversity. To foster such an atmosphere, an organization's members must want to move beyond the numbers and begin to *accept* the differences of individuals and groups. The leaders of such an organization focus on the growth and development of people of color and White women. Within the organization, these previously neglected populations develop their own coalitions and networks. Similarly, White men begin to explore their own identity. Ideally, such coalitions are not seen as threatening or negative, but rather as supportive of those individuals' identity and strength. As a result, the institution becomes more responsive to the needs of its members and begins to address institutional forms of discrimination that may block the advancement of people who are different.

This is a crucial transition point for the organization. Until this point in its history, the norms and values of monoculturalism were firmly entrenched. As the institution moves forward and its members examine the possibility of accepting people of difference, they begin to face the important questions about power and culture and the need for change. The organizational norms are now in transition. A great deal of discomfort is aroused because people have a clear sense that they no longer

want racism, sexism, or other forms of oppression within the organization, but they have few clear models or visions of interacting in a multicultural system. The old organizational rules no longer work, and the organization has not yet identified a new set of norms for creating a multicultural work place.

At this point some organizations try to return to their old patterns and stop many of their efforts and programs to move forward. Those who do progress find themselves in uncharted waters that are both frightening and exciting. This is the point where many organizations stop. Some, however, chose to take the next step.

4. Culturally diverse organizations

United States focus. Members of a culturally diverse institution see the value of its diversity and behave accordingly. The system incorporates people of all races and both genders in ways that empower them as individuals and as groups; the style differences between women and men or Blacks and Whites are acknowledged and valued. Multicultural values and norms are institutionalized as racism and sexism once were. Being multicultural is fundamentally connected to the organization's business, mission, values, and purpose. The organization is multicultural not because its leaders want to do social good, but because they recognize the benefit of having diverse ideas, opinions, and styles of operating. Diversity is seen as a strength, allowing each person to contribute fully. Members believe that multicultural teams yield more creative, synergistic, and effective outcomes. Members are more willing to engage in straight talk and conflict as a way to acknowledge, address, and confront their differences positively. Recognizing that the development and maintenance of a multicultural organization is a process, people do not seek a final destination but are prepared to learn and grow as the issues emerge.

Global focus. When a U.S.-based organization functions as a multicultural system, its members begin to examine their relations with individuals of other nations. The leadership of such organizations, realizing the benefit of being culturally diverse, applies this awareness by furthering this learning to interactions with clients and constituents overseas. The unique identities of individuals from other nations are seen as valuable for productivity and problem-solving. In order to achieve this goal, the organization may find itself following a similar path of growth: from changing its status as a monocultural "club"; to symbolically including individuals of other nations; to focusing on the composition of its global population; to creating a climate of acceptance of its more numerous multinational members; and finally to supporting a multicultural system that embodies the values of global differences.

Interventions for change

Diversity: From concepts to possibilities

Once we understand how racism operates through its institutional, cultural, and individual dimensions, we can take the next step and begin to imagine a world that is genuinely multicultural. What blocks us from envisioning such a world are our own conceptual traps. A conceptual trap is a way of thinking that is like a room that envelops one and erases one's memory of the world outside it (Dodson-Gray, 1982). Everett Mendelsohn, chair of the history and science department at Harvard University, asked MIT scientists if they could imagine science that was not dominated by maleness, elitism, profit-orientation, and a relationship to war. Mendelsohn could imagine a different science, but the other scientists could not (Dodson-Gray, 1982).

To change our perspective, we need to step outside of our current experience and imagine a different world (Dodson-Gray, 1982). Christopher Columbus imagined a

world that was round when others thought it was flat. People conceived of putting a person on the moon even before we had invented a means of space travel. Though technology has advanced greatly during the last centuries, the realm of human relationships remains in the Middle Ages, for we still cannot envision a world free from oppression. As long as we imagine that the past must dictate the future, oppression will continue.

As early as the 1920s, educator and philosopher Horace Kallen (1956) developed a theory of pluralism, a social system that allows people to exist both as independent and interdependent segments. Believing that people could live in several cultural environments by moving freely from group to group, Kallen saw the pluralistic or multicuitural society as a fluid one that created unity through diversity.

Hunter (1973) likened the pluralistic society to a molecule: Each molecule has properties and characteristics unique to its substance; however, the molecule exists only as long as its atoms work together to maintain its existence. Each of the atomic units preserves its own unique characteristics, but the larger molecular structure does not survive without its contributing atoms.

A multicultural society, first, fosters the belief that people of all racial groups add value to the work place and to the community society; second, enables all people of color to make a contribution in their own way; third, supports all individuals' "owning" of their cultural identity; and fourth, develops organizational structures that are diverse in their distribution of power, their numbers, and their climate. "In a functionally multicultural society, people believe it is in their best interest to value the diversity that exists. By valuing people for their unique identity and enabling them to contribute, we can then strengthen our resources, problem solving, decision making, and vitality as a nation" (Katz & Torres, 1985, p. 33).

How do we make the vision a reality? How can we help systems move from being monocultural to multicultural? What interventions are necessary?

Few multicultural organizations exist in the United States, but many organizations are moving in these directions. Certain kinds of interventions, discussed here, help move systems from one stage to the next.

1. The club

A first step in motivating the club to change is to identify the ways in which it may be in legal jeopardy. Lawsuits can cost a monocultural organization much money. Also the lack of exposure that employees have to people of difference may limit the institution's ability to serve its customers or develop adequately products to serve growing markets.

At this stage bringing in human relations concepts, through training programs or other means, may be a helpful strategy. Such programs are designed to make the work place more humane overall. Identifying for White men how their own differences may not be valued within an all-White team helps them understand the necessity of including and valuing others who may bring substantial differences, such as those of race and gender, to a group. Making the implicit dimensions of racism explicit is critical. According to Katz (1978), conducting White-on-White groups to explore the realities of racism can help White people learn about racism by addressing its institutional, cultural, and individual dimensions systematically. Katz notes that such a program creates awareness and stimulates action in ways that help Whites learn in positive ways. White people must identify their own self-interest in addressing racism. Most important, the leadership must find pockets of readiness within the organization that are willing to begin the work.

2. Symbolic differences organization (pioneers)

To help move systems beyond symbolic diversity, the leaders must increase the number of people of difference in the organization. The pioneers scattered throughout the organization need support and the assurance they are not alone. Bringing people of color and White women together in groups to examine the realities of discrimination in the system helps end isolation and creates recognition of the previously invisible individuals, groups, and issues. Group discussions can address the dimensions of discrimination and the obstacles to advance in the organization. As a result, more equitable salary scales as well as nondiscriminatory job assignments, policies, and practices can be developed. Educational events that explore how institutional racism, sexism, and other forms of discrimination function both overtly and subtly within the organization are useful interventions.

3. Affirmative action

Numbers. To realize numerical targets, managers need to be accountable for creating both goals and a supportive environment. Organizations need to become proactive in recruiting, hiring, and promoting people of color and White women.

Establishing timetables and projections for hiring helps organizations reach their goals and brings an end to the revolving door. Managers need to consider establishing mentoring and coaching systems as well as career ladders for people of color and White women. Assigning people of color and White women to managers who are good at developing people and are willing to be honest in their feedback will help increase and retain the numbers of diverse people within the ranks.

Climate of acceptance. To promote a climate that accepts diversity, the organization's managers must encourage the development of support groups, networks, and coalitions for people of color and White women. Each person should be responsible for helping to foster such an environment, a duty that should be evaluated in performance reviews. Rules, procedures, and policies that encourage multiculturalism must be established, and swift action must occur when individuals violate them. Educational events that help people accept differences should be offered. Finally, a group that will continue to support these efforts should be founded. This group can assist in monitoring issues of oppression within the organization and in fostering multiculturalism in its operations. Such a group should itself be diverse, including people of color and Whites, both women and men.

4. Multicultural organization

A major shift occurs when an organization moves from a position of tolerating or accepting differences to valuing them. Differences in people's styles become important to the institution's successful operation, and gradually, its members spend less energy fighting racism and sexism and more time working to develop their collective diversity. Discussions no longer focus on how to avoid discrimination, but rather on the worth of each cultural style and the ways in which it can enhance a team.

As the organization progresses toward multiculturalism, its members develop a greater ability to challenge each other as well as the system honestly. Less fearful of being labeled racist or sexist, people become more willing to trust and support each other as they learn about their differences.

To transform this vision into a reality, the top levels of the organization must be aligned and committed to creating a culturally diverse organization. There must be clarity about how such a diverse culture will enable the organization to be more effective in accomplishing its mission, meeting the needs of its customers and/or employees. For a university, it means an understanding of how a culturally diverse fac-

ulty, student body, and administration will create a better learning environment, prepare students to live and work effectively in our global economy, and provide a quality education through a diversity of experience, ideas, and learning how to interact with differing groups of people.

To create such a transformation entails a well-developed three- to five-year strategic plan whose end result will be to create significant change at all levels of the institution's structure, composition, and culture.

Traps to becoming a multicultural organization

As organizations work to become multicultural, certain traps can block a successful change effort (Katz & Miller, 1988).

Trap 1: Short-term training will do

Short-term training programs have commonly been used to address racism and sexism, an approach that identifies the issues as a problem to be solved instead of a process to be worked. The officials of many universities, having taken their students, faculty, and administrators through a single eight-hour workshop, believe the process has been completed. This event-centered training strategy does little more than put a Band-Aid on the issues and give people some sense of awareness. Individual learning is emphasized while the development of a long-term plan for the entire system is neglected.

This trap can result from an institution's use of several external consultants to address issues of racism and sexism. If each new consultant must learn about the system, no one ever penetrates beyond its superficial layers. The system looks as if it is actively confronting the issues, yet no substantial change will occur because no *one* consultant is involved long enough to see how the norms and values need to change.

Organization leaders also ensure that their attempts will be superficial when programs cover all the "isms" lightly instead of working on one or two critical issues in depth. A total systems approach is necessary to examine how the fabric of the organization can be changed to incorporate multicultural principles.

Trap 2: No bottom line, no vision, no values

Systems fall into this trap when managers decide to confront multicultural issues because they feel guilty or solely because it is socially "the right thing to do." University administrators, for example, may see the necessity of hiring Blacks and other people of color in order to support equal employment opportunity and to "help" these groups. This missionary mentality leads to systemic anger or resentment on the part of Whites when people of color are not grateful for the efforts. To promote multiculturalism, a university, for example, must recognize how a diverse population will increase the quality of the education students receive there: Exposure to cultural and ideological differences prepares students for the complexity of the world they will enter. Multiculturalism must, therefore, be seen as a critical aspect of the mission, and values of the university.

Trap 3: Perceptions don't count—or—data, data, and more data

Managers can also impede the development of a multicultural system by repeatedly requesting data about the problem. To avoid taking action for change, an official asks for more research to prove a problem exists. This reliance on data obscures the pain that people actually experience as a result of discrimination. As Peters and Waterman (1982) point out, perceptions are real and need to be taken as such. Colleges and universities are particularly prone to falling into this trap because they routinely rely on quantitative research as a way to "prove" reality. Many adminis-

trators believe that a logical approach will cure racism, an assumption that blocks significant dialogue and action. Organizations need to treat the experiences and perceptions of people of color and White women as real and to make a commitment to more action rather than more research.

Trap 4: Waiting for a key person—or—if only so-and-so would change

By waiting for the leaders of an institution to initiate change, other members stop themselves from taking action. A stalemate or institutional inertia prevails (Katz, 1981). Waiting for key persons to act or focusing on resistant individuals allows one to stay stuck. Throughout the organization, people must find the opportunities for change and accept their power to promote it. People working in residence life, for example, may say they can do nothing until the president of the university declares its intention to become multicultural. Yet residence life administrators could develop the diversity of their own staffs and thereby influence the students living in their halls. Similarly, staff members involved in planning activities for college unions can also encourage students to offer multicultural activities and start clubs with this focus.

Trap 5: Let's not upset anyone

Cries of "reverse discrimination" often hamper institutional efforts. Such outbursts are actually positive signs that the system and the rules are shifting. When people of color and women are upset in an organization, few people seem concerned; when White men begin to feel that changes are occurring, the movement often stops. To avoid this trap, the significant people must recognize cries of reverse discrimination as positive signs and be prepared to help threatened individuals understand how the system is changing and how they can adapt to the new rules.

Trap 6: Isolation—or—let affirmative action or Afro-American Studies take care of it

Issues of diversity are often left to one unit within the system, which is then regarded as the caretaker. Each academic and administrative department must incorporate a multicultural perspective into its work. Offering one course related to multicultural issues is insufficient; multiculturalism must become part of the curricular fabric. Similarly, multicultural hiring practices should not be confined to the affirmative action office. Each institutional unit needs to be concerned with both its population and its climate so that becoming a multicultural organization is a shared responsibility.

Trap 7: Divide and conquer

Women and people of color themselves fall into a trap when they decide they must fight one another for a piece of what they perceive is a small pie. Each group limits the resources available to it by failing to challenge the notion that White men own the pie. White women and people of color often believe they must somehow accept leftovers. By developing networks and support systems, White women and people of color can recognize their common needs and collaboratively work for change.

Trap 8: Let's nibble the effort and the consultant

As people are attempting to create a multicultural organization, they often see what is wrong, what is missing, and what is not happening more readily than they notice where change has taken place. Members of an organization often nibble (Jamison, 1984) at whatever steps are being taken by constantly criticizing the path and the individuals involved. Such criticism is based on an assumption that there is one right way to promote multicultural change. It would be wonderful if that were

true. In truth, however, issues of racism and attempts to create diversity have a long and complex history. Criticism of both the efforts for change and the individuals involved with them increases everyone's frustration and slows the process. People concerned with change must recognize and celebrate the successes achieved (Shepard, 1985).

Documentation of how a system has been altered can help people keep sight of its progress. Some people feel the status quo will have been transformed only when the staunch, hard-core racists give up their prejudices. This belief, however, often allows systems to remain stuck. If efforts are concentrated and some parts of the organization improve, others will be pressured to change as well.

Trap 9: Intent vs. effect

The members of many systems feel more comfortable focusing on their *intentions* to address racism rather than on the *outcome* of such desires. Intentions to promote multiculturalism are an important start, but they are not sufficient. Attention must be devoted to behavior and to results. Our action or inaction makes a statement about our values and attitudes. Only action will alter current situations. The effect of our policies, behaviors, and attitudes must therefore be clearly designed to eradicate racism and foster a positive, multicultural system.

Trap 10: Let's include all diversity—or—the world view

In the attempt to create a multicultural organization, administrators often encounter a dilemma over which group should receive the most attention—a trap that usually opens when an organization feels the pressure of moving from a focus on numbers to one on climate. At this transitional stage, the institution begins to question and address other "isms."

Addressing all issues of oppression is critical; attempting to cover all of them at once, however, can result in a superficial intervention. An organization first needs to work on one or two issues in depth to shift the organizational norms and values, and then address other issues. Once diversity is part of the organization's fabric, other forms of oppression are more easily recognized and rectified.

Trap 11: Change agent burnout

A change effort can be thwarted if only one person is responsible for multicultural work. Others will view the work as that individual's and not as the organization's. When that person leaves or becomes overloaded, the effort stops. Change agents burn out because there are few rewards and little support for their work.

Labeling multicultural work as affirmative action can also leave this agent in a dilemma: Should he or she focus on protecting the institution from lawsuits or on helping it develop an atmosphere of diversity? Such individuals must belong to a systemwide change effort and receive support for their work, which must be understood as contributing to the institution's mission.

Trap 12: The myth of the happy ending

The final trap is a short-term outlook: People believe that working on issues of diversity is a project that can be completed and discarded. Members of the organization do not see the efforts as a process and assume that no new issues will emerge from it.

Gloria Steinem, former editor of Ms. magazine, made an important point when she addressed an Oklahoma audience about the passage of the Equal Rights Amendment (1978). She said that many believed they would address racism and sexism for about 10 years and then be able to move on with their lives. Such an attitude ignores

the reality that these issues have existed throughout history and that throughout our lives will continue to need attention. We must recognize, therefore, that our efforts to help organizations and ourselves become more multicultural belong to a continual process of change and are not a problem to be solved. If we hope that by undertaking this work we will live happily ever after, we are setting ourselves up to be severely disappointed.

What is needed

To avoid or emerge from the traps that impede multiculturalism, members of an organization must pursue a certain strategy:

1. Develop a long-term vision, including a comprehensive system of change with a built-in mechanism of accountability.
2. Connect the goal of diversity to the mission, culture, and success of the organization. Identify the ways in which being multicultural will make the organization and its people more effective and more productive.
3. Recognize that individuals' perceptions and feelings are data and begin to act on that reality. Stop conducting studies of the problem and start constructing and acting on long-term plans for change.
4. Move around, under, or between key people who seem stuck. Use whatever rhetoric or support they give you as an opportunity to promote your aims.
5. Prepare to respond to the backlash as a sign of positive change.
6. Involve a broad base of key individuals and groups in all functions of the system.
7. Help color and gender groups to get a sense of their individual and collective issues. Develop networks and support groups that are homogenous and heterogeneous.
8. Call "nibbles" when you see or hear them. Look for and acknowledge the positive signs of change. Get people who care involved constructively.
9. Focus on actions rather than intentions.
10. Stay on the course, working first on issues of U.S. diversity. As norms shift toward a multicultural perspective, begin to address global cultural dimensions through a planned change effort.
11. Build support systems. Don't designate a single agent to do it alone. Find others in the organization to carry the load and thus invest in the process. Celebrate your successes.
12. Recognize that addressing these issues involves a process, not a product. New issues will emerge. Be prepared to see this effort as a continual one in the life of the organization.

Implications for higher education

Racism exists in both subtle and overt ways on U.S. campuses. Faculty and staff who continue to see students of color as deficient in academic skills and therefore justify their exclusion from universities display blatant prejudice. Similarly, the belief that minority students should feel grateful for admission to an institution of higher education, and therefore should not make waves, reinforces that prejudice.

On many campuses, social activities and living situations are becoming increasingly segregated; consequently, Blacks and Whites interact less frequently. The existence of special programs, such as the Equal Opportunity Program, which is designed to help low-income students at many campuses, leads Whites to assume that all people of color participate. Similarly, many White students, faculty, and staff

presume that all minority students are financial aid recipients and that a lower percentage of White students are. The belief that the enrollment of minority students lowers academic standards still permeates higher education.

Racism is continually viewed as a "minority" problem and seems to exist only when minorities are present or voice their concerns. Whites often ignore their own power and refuse to acknowledge that the university expresses White cultural assumptions. Racism exists in the structures and culture of academe whether or not people of color are present in it.

Expecting people of color to assimilate to White universities' cultural norms worsens the situation. Many academicians believe that inaction, avoidance, or indirect approaches are non-racist reactions to their issues. Equating racism with overtly prejudiced attitudes and behaviors, these academicians do not see that defining the concerns and needs of people of color as special and those of White students as normal is equally biased. Taking a color-blind approach further negates the strengths of people of color or the valuable learning that arises from everyone's exposure to cultural differences (Seldon, 1980).

Faculty and staff of colleges and universities in the United States are predominantly White and male. Top-level administrators and deans, as a population, do not adequately reflect our country's diversity. Core courses still emphasize the accomplishments of White theorists and processes, while the courses that address issues related to diversity are often electives. Few universities promote the goal of developing their students' ability to work and interact effectively with diverse populations through their core curriculum. From art to zoology, in theory and in practice, the notion that White is right still predominates in the ivory towers.

Cultural events and other entertainment offered by universities reinforce the White-only view. Social activities programmers often consider White rock'n'roll as the appropriate music. The visual art, music, and theater brought to campuses still fundamentally reflect White preferences. Events featuring more diverse groups are seen as offerings mainly for minority students. In many college unions, minority students are expected to come to White officials and participate in White clubs, but Whites are unwilling—and often afraid—to reciprocate.

A university considering a move from monoculturalism to multiculturalism must begin to recast its mission. Members of the university must see its purpose as educating students by expanding their outlooks, broadening their perspectives, and reducing their misconceptions about people who are different (Harvey, 1981). Addressing racism, sexism, and other forms of oppression means preparing students for the world they will encounter in the next decades.

Rather than being archaically slow in promoting change, educators must become leaders who truly teach their students. Key people within the university must act as models by valuing diversity. The concept of an educated person must be redrawn to include the capacity to work effectively in diverse contexts and with diverse peoples.

The university itself must be a model for the values and norms it is trying to create. Traditions that support racism and other forms of oppression should be replaced by new ones that draw on our differences. To move from a monocultural to a multicultural system, university administrators need to develop long-range strategic plans that identify their goals and methods. Universities and colleges that value diversity will construct reward systems to support individuals and groups that are moving in this direction. The policies and practices of the institution must be free from overt and covert racism and sexism.

Multicultural schools have diverse faculty and staff at all levels and foster a posi-

tive sense of racial and gender identity for all their members. White and people of color each have a positive sense of their own identity. Finally, the people composing such a system see that their best interest lies in its becoming a model of multiculturalism. Their efforts improve the quality of education for all students.

If we, as a nation, are to compete in the world and successfully address its rapid technological and demographic changes, Americans can no longer maintain biases. Universities must begin to take seriously their charge of preparing the next generation not just for careers, but for leadership in the next century. Without such forward thinking, we will find ourselves sorely lacking in our ability to compete or interact effectively with others.

Becoming multicultural is not a frivolous or insignificant task; our survival depends on it. If we can recognize the value of our diversity and build upon strengths, we can accomplish our dreams as a nation. Martin Luther King Jr. once said it is not our conflict with the Soviet Union that will destroy the United States, but rather our unwillingness to face the color issue by finding ways to value our diverse nation's resources. We must move beyond passivity and rhetoric to promote change through action. Higher education can lead the way.

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2
Black Americans

Rebecca Bowman and Cynthia Woolbright

It has been one of the most familiar sights in American higher education: dining halls where Black students cluster in one area, White students in another, each group ignoring the other. Separate tables are the rule, an unacceptable kind of segregation, made all the easier to swallow because the custom is voluntary. (Barol et al., 1983, p. 4)

In the early 1960s and 1970s, colleges and universities took major steps to change policies, programs, and curricula in response to the racial strife in America. Cornell, Harvard, and Illinois were embroiled in blatant acts of racial violence. Notable gains were made in student housing and student life; campuses developed Black student unions as well as African-American cultural centers. These and other changes were positive results of the struggle to overcome decades of open discrimination.

Today, however, our campuses more often reflect a "separate" environment as "separate dining tables are only the most visible sign of racial tension that is both deeper and more subtle than who sits where at mealtime" (Barol et al., p. 4). Since the early 1980s, the national mood has changed considerably, and that mood is reflected on our campuses today. Educators take the changes of the 1960s and 1970s for granted, while the momentum to continue these efforts has declined. Students today do not insist upon such programs, policies, and curricula, as they did in earlier years.

In 1990, the students entering college will have been born in 1972. In many cases, our pool of Black students are middle class in socioeconomic status and will have every reason to believe—just like their White classmates do—that they have equal access to every opportunity. These Black students will have learned about civil rights and Martin Luther King Jr. along with their White classmates in grammar school. If conditions in the country remain nearly the same, they will not be prepared to confront White power structures because during their entire education they will have heard that the social situation for Blacks is better than ever and the potential for economic success is great, given a little hard work.

In 1990 students in general will be faced with pressures that affect their quality of life; for example, the lack of institutional resources to support financial aid and academic services. To a much greater degree, Black students face these pressures "since minority-group students tend to come from families whose income level is lower than that of White students" (Harvey, 1981, p. 56). As Harvey claims, "University officials must be certain that the local process of aid distribution assures that minority-group students receive adequate assistance" (1981, p. 56). Other factors

contributing to quality of life issues for all students include recruitment and retention of faculty and staff. The single most important factor in determining success for Black students in predominantly White institutions is the presence of Black faculty (Evans, 1986b). At a time of diminishing resources, colleges and universities cannot abdicate their institutional responsibility. These issues and others further complicate the lives of Black students.

A historical perspective

In 1968 the Kerner Commission published "Report of the National Advisory Commission on Civil Disorders," which stated:

> *White Americans have never fully understood—but what the Negro can never forget—is that White society is deeply implicated in the ghetto. White institutions created it, White institutions maintain it, and White society condones it. (Knowles & Pruitt, 1969, pp. 1–2)*

As Knowles and Pruitt well state, the Kerner Commission Report reflects the ideology of America and stresses the conditions that gave rise to the disorder. Knowles and Pruitt argue that the Kerner recommendations are directed at ghetto conditions and not at the White structures and practices that are responsible for them. Racism developed and grew in the heart of these educational, economic, political, and social institutions in White America, claim Knowles and Pruitt. It was "complex and deeply embedded within the fabric of our present structures" (p. 132).

In the 1960s major legislation was enacted to remedy the past failures of American society. These measures, however, can be viewed only as a "temporary appeasement without fundamental change" (Schwartz & Disch, 1970, p. 62). White Americans continued to focus on Blacks and not on themselves. At best, reforms were incremental. Preoccupied with the Black conditions, White America neglected to recognize its role in creating or fostering them. The decade concluded with the Kerner Commission Report acknowledging that the nation was moving toward two societies: one Black and one White—separate and unequal (Schwartz & Disch, p. 280).

Today's campus

Twenty years later, the advances of the civil rights era have digressed to both overt and covert signs of racism. Today, a vast gulf of misunderstanding and incorrect information divides White and Black students. Black students are caught in the dilemma of trying to establish their own cultural identity and pride while being required to enter the mainstream, which consists of the cultural values of White America.

Since 1954 the number of Black students attending historically White institutions has increased steadily (Evans, 1986a). White institutions actively recruit Black students today; yet once they arrive on campus, these students face subtle and overt discrimination in many areas—from distribution of financial aid and work study programs to campus organizations and social life. A gulf of separation is growing. "No longer are racial understanding and cooperation high priority items across the country; and since college campuses are not ivory towers, they reflect the national mood" (Barol et al., pp. 4–5).

As the nation faces growing economic hardships, both White and Black students have difficulty financing their college education. Many White students view affirmative action programs and academic support services as special treatment for Black students. Increased competition for financial aid and jobs has resulted in misunder-

standings. Many White students identify reverse discrimination, rather than the *decision* to limit the financial pool, as the issue. These students do not discuss or challenge an institution's decision to limit available resources rather than expand its resources. The constrictions on financial aid and work study programs promote institutional racism on our campuses.

As these structures are set, the union's ability to attract, hire, and retain a diverse and competent paraprofessional staff becomes more limited. Moreover, if students must seek employment off-campus, they will have less time for volunteer efforts in programming and governance. Union and activities professionals must recognize this problem and challenge it.

In addition, Black and White students are confronting such issues in the classroom. White students generally believe Black students to be intellectually inferior—and White faculty share that belief (Barol et al., 1983; Edwards, 1985). Black students who achieve academically are often challenged by both White students and faculty (Barol et al., 1983). According to recent research (Evans, 1986), Black students believe they must try harder than their White counterparts to prove themselves. Even worse, faculty members, who should know better, question Black students' abilities to succeed in the classroom. In still other cases, Black students are unaware "that Blacks' hard-won access to higher education does not guarantee automatic acceptance by Whites on campuses" (Evans, 1986a, p. 30).

Both Black and White students suffer from the relative lack of minority faculty. Higher education is in a period of retrenchment, and few faculty positions are open. Of those available, a relatively small pool of Black faculty members exists because few Blacks attend graduate and professional school. The low number of Blacks in such programs results from the institutions' social climates as well as their lack of Black mentors and sufficient financial aid (Evans, 1986b).

Blacks with graduate degrees experience greater mobility and earning power in business than they would in higher education. The failure to recruit and retain Black faculty hurts the institutions' efforts to attract Black students. Therefore, colleges must develop progressive strategies to increase Black faculty; otherwise, Black student enrollment will correspondingly decline (Evans, 1986b).

In addition to financial aid and academics, social life for Black students can also be difficult at best. In this arena Black students face perhaps most acutely the conflict between entering the mainstream and preserving their cultural identity. These students are accepted in social organizations, yet develop few friendships within the organizations. Furthermore, many groups still permit few Black students to assume leadership roles. Fraternities and sororities are perhaps the most separate systems on college campuses. While students may deny that their practices are discriminatory, few Blacks pledge White houses and vice versa. The informal code is present.

As Black students enter the social life on campus, they confront certain psychological dilemmas as well. The experience of racial discrimination is different for today's Black students than it was for their parents, who have difficulty explaining the changes. As Thomas Morgan (1985) stated, "Parents want to know how to help them [children] establish a Black identity and pride while they are learning White mainstream cultural values through the influence of television, popular music, and friendships with Whites" (p. 32).

As a result, many of these students are ill-equipped to handle the racism they may encounter on campus. Further, many of the White students either expect Black students to "act White" or fail to acknowledge the Black students' presence in a social setting. Thus "one-on-one relationships seem more common and accepted than mass encounters" (Barol et al., 1983, p. 7). In a nationwide poll on college cam-

puses, interracial dating remained unacceptable to 23 percent of the students surveyed, while 57 percent stated that it was "somewhat" a problem or a "serious" one, that "students of all races don't try hard enough to get to know each other" (Barol et al., 1983, p. 8).

Feelings of social isolation can be devastating to Black students. Psychologically and academically, the lack of specific programs, offices, and policies only enhances their feelings of alienation. College unions and student activities can focus on certain issues to address this situation:

- What areas does the student employee program address? What, for example, is the representation of Blacks? What positions do they hold? What training in race relations and multicultural education is offered?
- How are Black students recruited to student organizations? What organizations do Black students join? Are Black students encouraged to join student government and orientation as well as academic clubs? What leadership training programs promote better understanding and awareness?
- What programs does the university sponsor? Does the art gallery have Black artists? Do we celebrate the achievements of Blacks in months other than February? What programs do university departments develop to *promote* interaction between Black and White students?
- What products does the bookstore sell? What games do we promote in recreational centers? What foods do the cafeterias sell?
- Does the staff represent diversity?

Social reality has changed greatly in the last 20 years. A generation has passed, and it is critical to develop new strategies that address and attempt to alter current attitudes and behaviors. Black students require support systems to bridge the external pressure to enter the mainstream and the internal need to maintain their cultural heritage and identity. White students must learn about Black culture as part of their own national history and each student must meet the challenge of fostering his or her self-respect within the community. "Until attitudes change, the gulf between Whites and Blacks will remain and students won't even understand why" (Barol et al., 1983, p. 13).

Programming

While programming specifically for Black students as a target audience is at times appropriate, selecting programs by Black artists within a campuswide series is another approach. Black History Month or African-American Month programs are more than appropriate for February. But it is also important to identify already established programs and to ensure representation by programs featuring Black artists. For example, an integral part of the Bentley College lecture series, "Perspectives '87," was a two-day program with poet and author Nikki Giovanni. The Distinguished Lectures Program Committee, a joint venture of the academic affairs division and student affairs division, selected Giovanni as a lecturer. The committee, which consists of 13 members, including students, faculty, and administrators, believed the series should offer a writer, especially someone of Giovanni's stature.

In addition to her lecture, "An Evening With Nikki," these events and functions were scheduled:

1. A reception and dinner with 25 students who represented various organizations on campus, among them the Residence Hall Council, Campus Activities Board, World Affair Club, Literary Club, campus newspaper, and International Club. This event allowed students to talk informally with Giovanni.

2. A special reception for area high school students, who were invited to campus for her lecture. Their visit also served as an avenue for recruitment.
3. A reception following her lecture for all who attended. Giovanni also autographed books during a promotional event in the campus bookstore.
4. An informal session with Giovanni for an additional 30 students drawn from the organizations previously mentioned.

To broaden the involvement in the program by individuals who may not normally participate, the following tools were used to promote the program:

- The campus bookstore held a book display and sale two weeks before the lecture.
- Giovanni's books were displayed on the main floor of the library.
- The public affairs department mailed press releases to area newspapers.
- Several articles and advertisements appeared in the campus newspaper as well as in the faculty and administration newsletter.
- Special posters and brochures advertised the series "Perspectives '87" and listed Giovanni's lecture; additional fliers for this program were distributed.
- The residence life newsletter promoted the program and the resident assistants received "program credit" for participating.
- All faculty, with a special mailing for the liberal arts departments, received a mailing.

Conclusion

It was 1962 when James Meredith enrolled as a student at the University of Mississippi that the nation took notice of Blacks in higher education. Almost 30 years later and with civil rights legislation enacted, recent headlines expose the untold story of Black students' experiences:

- Black Students at White Colleges: Learning to Cope (Edwards, 1985).
- The Paradox for Black Students: Better Education or Opportunity for Stress? (Edwards, 1983).
- Why They Choose Separate Tables (Barol et al., 1983).
- Black Students Who Attend White Colleges Face Contradictions in Their Campus Life (Evans, 1986).
- The World Ahead: Black Parents Prepare Their Children for Pride and Prejudice (Morgan, 1985).
- Growing Up With Privilege and Prejudice (Russell, 1987).

While America's educational system experienced substantial increases in Black student enrollment after the civil rights era, the influx has now leveled off. Recruitment and retention of Black students are now growing concerns for higher education. Both historically Black institutions and predominantly White ones are aggressively attempting to acquire these students. The success of *any* school will depend significantly on the quality of its academic and support program as well as its student life program.

College union and student activities professionals face the challenge of creating an environment that recognizes involvement and achievement as critical factors for Black students. College administrations must demonstrate their concern by developing comprehensive and systematic strategies for promoting Black students' success. The overall union and activities program must reflect a renewed and expanded commitment to Black students. As Allen (1987, p. 34) states well:

> *In order to improve the future prospects for Black participation in higher education and reverse the slide of the past decades, institutions of higher education must renew and expand their commitment of goals, energy, and resources to this end. In the ab-*

sence of such a massive commitment, we are in danger of compromising, if not losing, past gains. If this happens, the ultimate losers will be the country's colleges and universities themselves, for they will have failed to live up to the fundamental norms of equity, diversity, and excellence on which this country's system of higher education depends.

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3
Hispanic Americans

Manuel Bustamante, Jan Carlson, and Eloy Chavez

Any discussion of "Hispanic culture" and multiculturalism must acknowledge that the so-called Hispanic culture is itself multicultural. The rich diversity of the Hispanic people in the United States is an asset that Whites have often viewed as a liability. Recent arrivals to the United States from Mexico, Central America, Cuba, and Latin America bring cultural backgrounds whose beauty adds greatly to this country's resources. Hispanic populations that have longer histories in the United States have already made substantial contributions to its development: Hispanic culture of the Southwest, for example, predates the Anglo influence by several hundred years.

Unfortunately, non-Hispanic populations have often failed to appreciate the contributions of Hispanic culture in the United States. Whites tend to view Hispanics stereotypically, a perspective that has fostered prejudice and misunderstanding.

Background

As the United States began to expand its borders westward across the Appalachian Mountains, the settler approached and came into conflict with the established Hispanic communities of the Southwest. The Louisiana Purchase of 1803 annexed to the new nation the northern Mexican areas of Texas, New Mexico, Arizona, and California. The concept of Manifest Destiny drew the Anglo population into conflict with the indigenous populations of the Southwest. The call for Texan independence, the ensuing Mexican War (1846–1848), and the Peace Treaty of Guadalupe-Hidalgo (1848) added to the United States not only a vast amount of territory, but also a large Spanish-speaking population, which became the foundation of the Hispanic population in this country.

The Spanish-American War (1898) added another significant number of Hispanics to the population to the United States. Following the war, Puerto Rico became a territory, a connection that enabled its people to move freely between the United States and their island. Political instability and economic necessity have led to greater Hispanic emigration from Cuba as well as Central and South America. Moreover, large numbers of Mexican nationals have come to the United States, legally and illegally, to seek better economic conditions for themselves and their families.

The Hispanic population of the Southwest and Far West, by far the largest, is primarily Chicano and Spanish in origin. The predominant Hispanic group in the far

Northeast is Puerto Rican and in Florida, Cuban. There are smaller pockets of Hispanics throughout the country. In addition, the displaced or perhaps misplaced Hispanic can be found in North Dakota, Illinois, Ohio, Iowa, and even in Oklahoma. The number of Hispanics in the United States currently totals 14.6 million, compared with a Black population of 26.5 million. By 2020, the nation will have an estimated 44 million Blacks and 47 million Hispanics (Hodgkinson, 1985, p. 5). The total for Hispanics could be even higher if immigration increases. These population statistics project the growth of the Hispanic minority from 6.1 percent of the total population in 1985 to 17.7 percent by the year 2020.

While Hispanics are one of the most rapidly growing minority groups in the nation today, they are significantly under-represented in higher education. Hodgkinson estimates that only 5 to 15 percent of Hispanic youth aged 18 to 24 are attending college (1983, p. 10). Hispanic youth are also under-represented in high school graduating classes, which are 27 percent Chicano and 25 percent Puerto Rican. This compares with 90 percent of White high school graduates (Vasquez & Chavez, 1980). The figures for college success among Hispanics, which are no more promising, show a graduation rate of only one in four ("Mexican-Americans Assail," 1975).

Fleming lists several social adjustment and intellectual influences that affect minorities in higher education (1981, pp. 282–292): She argues that social isolation, racial prejudice, and separatism are pivotal in inhibiting students' social adjustment in the academic community. In the area of intellectual influences, she lists as pivotal factors performance in biracial settings, the relationship of faculty with students, academic preparation, and relevance of the curriculum to minority youth.

In addition to these obstacles, bilingualism may also hamper Hispanics. Hodgkinson reports that 65 percent of the 5- to 17-year-olds of Hispanic descent speak Spanish (1983, p. 4). While the impact of bilingualism upon academic success is debatable, it is a fact that Hispanics must compete in an education system oriented exclusively toward English-speaking students.

The myths of Hispanic life

Webster's New World Dictionary defines a myth as "any fictitious story, . . . theory, belief" (1978, p. 942). Traditional myths often present heroic pictures of fictional or real persons, but popular ones portray a person or group of people negatively. Such a myth may become widespread and accepted as a true depiction. Too many times, the myths of Hispanic life have been unfavorable; too often, people outside the Hispanic community have believed them. One of the underlying causes of racial prejudice against Hispanics in the United States has been Latino myths and stereotypes.

According to Fannon (1967), such myths have characterized Hispanics as a chronically depressed socioeconomic class, marked by a low educational level and a high degree of functional illiteracy, residence in crowded and deteriorated housing, a high incidence of communicable disease, limited employment potential, and little political and economic power. In a more recent study, Ruiz (1980) identifies the following myths purported to represent the Hispanic population: having fewer years of education, holding menial positions, having higher rates of underemployment, and having smaller incomes than the majority population. In short, the Hispanic is characterized as dumb, lazy, and dirty—a fatalistic voodoo practitioner with a criminal mentality.

A number of ethnic models have attempted to validate these myths of Hispanic life. Ruiz introduces a pathology model, sometimes called the deviance model, that

attributes the plight of Hispanics to the pathology of Hispanic life rather than to social, economic, or political environments. According to Ruiz, Hispanic children quit school early and sought menial employment because their families had transmitted cultural values that stressed an aversion to education. Consequently, their children eventually held low-paying jobs that offered few opportunities for advancement. This so-called explanation conveniently ignores environmental factors such as school systems' failure to educate properly students who are bilingual and bicultural; the economic realities of poverty, which require children to work at earlier ages in order to contribute to the support of the family; and the general lack of opportunity for minority advancement in a racist society.

Another myth about Hispanics cited by Ruiz is that of the macho Hispanic. To the non-Hispanic population, the word *macho* commonly connotes sexual hyperactivity, addiction to alcohol, and combative behavior. Ruiz, however, defines *macho* as denoting dignity and respect. According to Ruiz, these terms do not imply stiff formality but rather a sense of positive self-esteem, personal honor, and respect for truth. A corresponding myth portrays Hispanic women as submissive. In truth, however, Hispanic women today are just as involved with economic, political, and family life as their male counterparts are.

In contrast to the Hispanic myths, Mondragon (personal communication, November 12, 1986) has cited the "Indo-Hispano" race as a truly multicultural people. No other people combines European, African, Middle Eastern, Asian, and North and South American ancestry. The Hispanic value system prizes a strong family life, a solid religious foundation, and a prosperous future. Adaptive to and appreciative of various cultures, Hispanics sense that what other cultures present to them ultimately stems from their own (Hodgkinson, 1983).

This conforms to a University of Minnesota committee definition of multiculturalism as "a posture which maintains that there is more than one legitimate way of being human without paying the penalties of second-class citizenship, and that this pluralism would enrich and strengthen each individual" (Report to the Union Board of Governors, 1985).

In recent years, multiculturalism has been evidenced—to a greater or lesser degree—in the political and economic systems in the majority society. For example, Hispanic groups such as La Raze Unida and the League of United Latin American Citizens have shown strength through their success in placing Hispanic officials on school boards, city councils, and county courts as well as in state and national government.

Hispanics have found that economics greatly determines how rapidly their objectives can be reached. Hispanic Chamber of Commerce officials have opened offices in various metropolitan areas to encourage businesses to unite and invest in Hispanic enterprises. According to Zamora (1978), the Hispanic economic system is hindered when those who have achieved financial power are not concerned about the problems of other Hispanics. The Hispanic goal, Zamora says, has been to be accepted by Anglo society, instead of to function efficiently and thereby obtain a better life for the family.

The economic strength of the Hispanic people corresponds to the strength of their political systems. For the Hispanic, positive ideals, value systems, and purpose need to be supported in these systems if the culture is to work successfully within a multicultural environment.

Today's world: Hispanics on campus

As the Hispanic population grows, this increase will be reflected in institutions of higher education across the country. In New York and Florida, the integration of Hispanics into the system is almost as common as it is in New Mexico, Arizona, California, and some parts of Texas and Colorado.

Hispanics must often struggle in college as students without any ethnic campus association. In Oklahoma and the entire Midwest, college-age Hispanics are enrolled in predominantly White institutions that provide little or no funding for Hispanic cultural clubs, associations, or activities. In many instances, Hispanic associations on campus receive the lowest funding of any minority association.

In general, the Hispanic counselors and educators in such colleges and universities have been "imported" from the Southwest and Far West, areas where Hispanics constitute the majority within the minority. By bringing their administrative and communication skills to the depressed Hispanic areas, these key figures create a sense of cultural awareness and identity in third- and fourth-generation Hispanics in the Midwest and the Bible belt. Efforts to recruit and retain Hispanic students have come, to a great extent, from individuals using personal, rather than institutional, funds and transportation.

The academic success of Hispanic students in higher education may be attributed more to the support system of the local Hispanic community than to any institutional commitment. Until colleges and universities are committed to programs of recruitment and retention of Hispanics, it will be difficult for Hispanic students to realize their full academic potential.

Programming

Campus programming with Hispanic students can be a rewarding experience. The richness of the Hispanic cultures can enhance the learning environment of colleges and universities. Because all multicultural experiences should be accessible to the entire campus community (Chavez & Carlson, 1985, p. 6), university personnel must develop such programs *with* Hispanic students, not *for* them (Quevedo-Garcia, 1983, p. 50).

Chavez and Carlson discuss various aspects of cultural programming that directly relate to programming with Hispanic students:

> *Culture is transmitted primarily through art, music, dance, and theater. In establishing a multicultural environment, an opportunity must be provided whereby the entire population can share the arts and music of diverse cultural groups. Since the forms of art and music may be different from those most often experienced by the majority population, these programs need to be presented in a manner that will provide information about the cultural art and musical forms being shared.*
>
> *Dress and customs are also important in the expression of different cultures. Fashion shows and presentations concerning the customs of the various groups are an important part of a total program.*
>
> *Very often, other cultures have rich literary heritages which are all but unknown in Western culture. These works can be presented through readings and discussion groups. Films can also provide information about culture, not only also through the customs and folkways exhibited by the actors.*
>
> *Speakers on politics, religion, issues, ideas, struggles, as well as other aspects of the cultures, can provide information and challenge their audiences to learn more about various cultures. There is also a great need to involve the teaching faculty in the establishment of a multicultural environment on campus. The faculty's awareness of the heritages of various ethnic groups can add significantly to the teaching/learning process as well as provide support to the programming efforts. (1985, p. 6)*

Through the joint efforts involved in program development and implementation, students can learn important lessons about time management, budgeting, and decision making. In addition, students who participate in programming that highlights Hispanic culture will benefit from greater sense of self-esteem and of involvement with their institution.

Program efforts can positively address a number of the issues that Fleming designates as influential in minority attrition. Social isolation and separation are alleviated when students are actively involved in programs that emphasize their cultural heritage. While multicultural events will not eliminate the racism of Anglo society, the interaction of people from all cultures can help break down some of the barriers. Raising the self-esteem and ethnic pride of Hispanic students can help them to improve academically as well. In addition, ethnic programming and faculty involvement in it can strengthen the role models of Hispanic success in academics as well as in the larger community. Programming is an important support for the Hispanic student on any college campus.

Cinco de Mayo celebration

One Hispanic program that draws attention to the heritage of Hispanics from the Southwest is the Cinco de Mayo (the Fifth of May) celebration, a tradition that marks an important event in Mexican history.

On May 5, 1862, General Ignacio Zaragosa, a Texano from the family Seguin, defeated the French at Puebla, Mexico. Mexicans and Chicanos celebrate Cinco de Mayo to recognize symbolically Mexican liberation from the yoke of colonialism. Hispanic activities that programmers can schedule along with the Cinco de Mayo celebration include a screening of the film, "The Return of Ruben Blades," which recounts the life of the eponymous Latino song writer. This film, whose social and political content is powerful, has proven to be very popular among people from all cultures.

Programs such as one centered around the Cinco de Mayo celebration can raise cultural awareness on a campus. Student volunteers who help plan and implement the program learn practical skills while sharing their cultural heritage with others. Such programming may also be a useful tool in recruiting Hispanic students.

Conclusion

As a philosophy, multiculturalism recognizes that many cultures are viable within a society. Steps toward achieving genuine multiculturalism strengthen and enrich all members of that society. Here, an awareness of Hispanic culture will contribute to a healthier societal structure.

The Hispanic population of the United States is growing rapidly, both from birth rate and from immigration. All Americans need to become more aware of Hispanic culture, which represents a significant facet of our national identity.

Multicultural programs benefit students involved in their planning and implementation, as well as the entire campus community. Through identification with the richness of their own background, students may strengthen their ethnic pride. Pride in their individual and cultural identity can increase students' potential for success. The development of cultural pride can enhance self-esteem, an area in which minority students do experience difficulties. Strengthening Hispanic cultural pride will also help to eradicate many of the myths and stereotypes that have been so damaging to them.

Hispanic peoples have already enriched the culture of the predominant society, yet have seldom recognized their own contributions. Conscious and continual pro-

motion of multiculturalism will benefit all. On campuses, such efforts can heighten awareness of Hispanic culture among all elements of the university population and increase the pride and involvement of Hispanic students.

No multicultural effort can succeed without the enthusiastic support of the faculty and administration. University leadership can enhance sensitivity to Hispanic issues through the active recruitment and hiring of Hispanic faculty and staff, whose presence promotes a multicultural perspective and offers role models to Hispanic students within the college environment.

Though socially beneficial, the philosophy of multiculturalism is not an easy one to practice. If the United States is to become a genuinely pluralistic, dynamic society, however, all must participate in realizing this goal.

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4

Asian-Americans

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Members of the many Asian-American cultures as well as members of other cultures represented on college campuses in the United States have much to gain from interacting more extensively with each other. Unfortunately, only some of the potential benefits of this interaction are being realized now. The college union must play a vital role in stimulating more fruitful cultural interactions, which will benefit and enrich all members of the campus community.

Background: Empirical studies

The contemporary college union has evolved into much more than a place to buy lunch or shop for books. On many campuses the union serves as the community's principal meeting place and recreational center, as well as its primary source of information about campus activities. In one union on a large university campus, more than 22,000 persons enter the building on a typical day of operation, a number equal to more than half of the total combined campus population of undergraduate and graduate students, faculty, and staff (Hubler, 1983).

Many campus organizations hold their regular meetings in the college union and concentrate recruitment efforts there as well. Thus the union offers tremendous potential as a resource for information about campus activities and organizations. In fact, research suggests that relative newcomers to the university environment use the union to a greater extent than those who have been on campus longer (Mallinckrodt & Sedlacek, 1985a).

Another group of empirical studies suggests that unions may play a critical role in student retention, especially for members of ethnic minority groups. Tinto (1975) says those students who are better integrated into their academic and social lives at an institution are more likely to remain in school, while Astin (1975) presents evidence that the level of involvement and identification with an activity or program at an institution is related to the likelihood of a student's remaining in school. Churchill and Iwai (1981) found that the more a student used campus facilities and services, the greater the probability was that he or she would persist in his or her studies.

While none of these investigations specifically examines the relation between college union programs and services and minority student retention, some research suggests that, as compared with Caucasians, a greater percentage of minority students uses college unions as a place to meet with friends and as a source of social integration (Webster & Sedlacek, 1982).

In a one-year follow-up study of freshmen, Mallinckrodt and Sedlacek (1985b, 1985c) found that participation in various campus programs bears upon retention rates of both White and Black undergraduate students. Among the specific programs or services related to White students' retention was attendance at a college union dance or concert, while for Black students whether or not they had "considered participation in a union recreation trip" significantly correlated with the likelihood that they were still enrolled at the university one year later. Unfortunately, there were not enough Asian-American students in the sample to study the effect of union programs on their retention rates.

Nevertheless, this research suggests that union programming may greatly influence the retention of freshman minority students and may be crucial in easing their adjustment to the campus environment. Much more research is needed to examine a wider variety of ethnic and cultural groups, but the literature implies that unions also powerfully affect the adjustment and integration of Asian-American students.

Image of Asian-Americans

Many Americans are unaware of the cultural heritage of Asians, the historical and current discriminations they suffer, or their unique needs and concerns. The positive stereotype of Asians as the successful minority emerged during the 1960s when this nation struggled with the civil rights turmoil and the assertive demands of Black Americans for racial equality. The dominant group defined Asians as a "model minority" that achieved success in this country through hard work, perseverance, and silent stoicism.

Asian-Americans have greatly criticized this popular image because of the implications and inaccuracies it perpetuates (Chun, 1980; Endo, 1980; Kim & Hurh, 1986). The myth seems to reaffirm the belief that any group can achieve the American Dream if its members "just work hard enough" (Chun, 1980).

In addition, holding up Asians as a group that other minorities should emulate has created friction between Asians and those other groups (D.W. Sue & D. Sue, 1973). Furthermore, the image of the successful minority belies the violence and economic losses, the decline of traditional cultures and communities, and the uncritical embracing of American values and beliefs—the hidden costs Asians have paid for acceptance (Endo, 1980; Kagiwada & Fujimoto, 1973).

The stereotype of Asian-Americans as well-educated, wealthy professionals also contributes to the belief that they have no problems (D.W. Sue & D. Sue, 1973) and therefore need no special attention. Endo (1980) argues that the popular image excludes such problems as uncertain cultural identity, poverty, unemployment, underemployment, immigrant survival, mental health, and suicide, all of which exist among Asian-Americans.

In criticizing this image, Asian-Americans do not intend to negate their own accomplishments. As in any ethnic group, there are individuals who have achieved a high level of education, career status, and economic security. The point, therefore, is not to prove which image of Asian-Americans is most accurate, but rather to acknowledge the diversity of views. As Sue and Kitano note, "The nature of stereotypes often seems to depend on the moods or conditions of society rather than upon any real characteristic of the stereotyped group" (1973, p. 93). Because stereotypes are social inevitabilities, educators must provide information, programs, and services that will heighten awareness about the background and concerns of Asian-Americans.

Diversity

No "typical" Asian-American culture exists. The term encompasses several cultures and subcultures, each with distinctive histories, beliefs, and values. Endo (1980) identifies the major Asian groups as the Japanese, Chinese, Filipinos, Koreans, Vietnamese, Samoans, and Guamians, along with other Pacific and Southeast Asian peoples. This diversity complicates the process of understanding and addressing the needs of Asian-Americans.

The differences within ethnic groups add to the complexity of this task. Kitano (1976) asserts that first- and second-generation Japanese-Americans—the Issei and Nisei, respectively—have retained much of their Japanese identification, while members of the third generation, or Sansei, tend to be less concerned with understanding their heritage. Some Sansei may even be insulted if they are regarded as Asian-Americans, for they consider themselves simply Americans. Fong (1974) suggests that the more that Chinese students interact with the dominant White culture, the more they internalize American cultural norms and the more removed they become from their ancestral ones. Second-generation Koreans, however, may still meet their future spouses through family arrangements.

Some students find they share the "traditional values" of their parents; others feel more comfortable with the "Western values" of American society. In other words, the level of acculturation, or the degree to which Asian-Americans identify themselves with and integrate into the White majority culture, mitigates the cultural differences among students (Leong, 1986).

Geography may also play a role in identity development. For example, Asians who are born and raised in Hawaii, a state with a high percentage of Asians, are very likely to have different experiences of growing up and learning about their cultures than Asians living in predominantly White areas (Ozawa, 1973). Students from Hawaii may not think of themselves as Asian-American, but are more likely to think of themselves as belonging to a particular ethnic group. They may also distinguish between Asians from Hawaii and Asians born on the mainland (Ozawa, 1973). Many students who are specifically of Pacific Island descent may not necessarily identify with the term Asian, but rather with the description Asian Pacific.

The needs and perceptions of Asian-Americans vary greatly. A second-generation Asian student from Hawaii was quick to challenge the need for an office specifically designed to assist Asian-Americans on campus: "Why do Asians need an advocacy office?" he asked. "I feel like I fit right in and haven't had any problems or need for support."

On the other hand, some students from Southeast Asia have said they feel alone on campus, that they are culturally isolated, and that they have difficulty adjusting to college life because of the stereotypes and expectations others have of them. For example, people often assume Asian-American students are foreigners and compliment them on how well they speak English. Furthermore, many students, regardless of their specific ethnicity or generation, are automatically expected to excel academically and must cope with the pressure of needing to do well in school. Failure is a personal shame that can also reflect on one's family.

Asian-Americans may struggle with issues of cultural identity and pride in their ethnicity (Chun, 1980; Endo, 1980; D.W. Sue & D. Sue, 1973). For example, one Japanese-American student didn't know how she could tell if she was Asian-American. The media have often exploited the "oriental" image (Chin, 1973; Nahm, 1979) and consequently have perpetuated certain stereotypes. In addition, American history books rarely mention the Asian-Americans' contribution to this nation's development (Kagiwada & Fujimoto, 1973; Yee, 1973). Thus, many Asian groups

have learned that avoiding attention helps them to survive in this country. In many cases, Asian-Americans may still be reluctant to stand out, for fear of inviting ridicule or hostility.

Many Asian-Americans—whether they are second- or third-generation and fairly acculturated (Watanabe, 1973) or recent immigrants who want to be accepted by their peers—must work at balancing more than one culture. Fon (1974) states that Chinese students who do embrace values different from those of their parents or ethnic communities can experience conflicts both within the family and the community where they might not be considered "ethnic enough."

For recent immigrants, the situation may be slightly different. Parents may not know English very well and therefore expect their children to speak their native language when they are at home. Consequently, students may not master the English language as quickly as they need to. Furthermore, wanting to fit in and believing that independence is a strong American value, such students are often reluctant to ask for help and thus blame themselves for their failures.

Generational differences may create conflicting perceptions of how much or how little the student owes to his or her parents and community. Male students, especially if they are first-born sons, may be expected to work in the family business and eventually take it over, regardless of the area of study the student may pursue in college. Some parents still view their daughters' education as less crucial than their sons' since a female's success may be measured by the husband she marries (Fujitomi & Wong, 1976). Because Asian-American women were traditionally (and sometimes, currently) assigned an inferior status in the family, they contend with the conflict of perceptions of sex roles and opportunities open to them.

Programming

Recognizing the diverse cultures, subcultures, and needs of Asian-Americans suggests a wide range of programming opportunities. If programs on campus are to communicate that multiculturalism is a value, then activities focusing on different cultures should not be confined to one week or month of the year. This is not to say that "awareness weeks" should be avoided, for the concentration of programs helps to increase understanding, but rather that ongoing programs need to be offered in addition to them.

Although Asian populations will vary from one college to another, Asian-Americans are the fastest growing American minority group, in part because of the recent large influx of immigrants (U.S. Census, 1980). Educators should recognize the importance of finding ways to put aside blanket stereotypes and gain a better understanding of the experiences and concerns of Asian-Americans.

Meeting the needs of Asian-Americans and contributing to a heightened awareness of the total campus means designing programs that:

- Are sensitive to the cultural differences that exist among Asian groups.
- Provide information that reflects the cultural and historical experiences of Asians.
- Invite students to participate without putting them into uncomfortable "spotlight" positions (asking a Japanese-American student, for example, to speak in a representational role for all Japanese students).
- Involve Asian faculty, staff, and community members in the effort as much as possible.

Programs can occur at a variety of levels. In 1986 the University of California at Irvine sponsored an Asian Pacific Awareness conference that included the faculty, staff, teaching assistants, and students of participating institutions. General sessions

provided important information on history and immigration patterns, cultural values and psychological characteristics, and the current status of several Asian groups. Workshops that day focused on the family unit, the challenges facing today's Asian woman, and the Asian Pacific identity in America.

Programs that have been successful at Colorado State University have included cultural films, videotapes, and slide presentations. Showing the material in a highly trafficked or visible area attracts a crowd of people who may not otherwise go out of their way for the information. Currently, so many good media presentations exist that it is difficult to recommend only a few of them. Catalogs available from the companies that distribute Asian-American books, films, videotapes, and slide presentation materials describe what is available and what issues are addressed; some even have separate categories for the different ethnic groups.

Other programs that Colorado State University has offered are panel discussions, during which students relate how their cultural experiences differ; slide presentations on images of China from America and images of America from China; demonstrations of acupuncture, dances, calligraphy, brush painting, self-defense, cooking, and the traditional Japanese tea ceremony; guest speakers relating their personal experiences in relocation camps or as recent immigrants from Cambodia; dramatic poetry readings, both in Chinese and English; a Korean harp recital; and a fashion show representing numerous Asian cultures. These programs have been presented either during Asian Pacific cultural awareness weeks or as special programs throughout the year.

Depending on the enrollment of Asian students at a particular institution and on the diversity of the surrounding community, varying resources exist to help planners personalize and enhance union programs. Asian-Americans can supply firsthand information to supplement a media portrayal of a people or situation, and so add to its power. Also, individuals may be willing to contribute their cultural books, costumes, jewelry, art, or other objects temporarily to a union showcase. Student and community groups are often willing to perform traditional dances or other demonstrations for a small donation or no charge.

A highly visible program can effectively promote programs scheduled for later that day or month. Also, community members are often interested in the cultural programs. Press releases and free radio announcements advertise such programs and activities inexpensively. The environment, too, can help promote the program: A timeline depicting the historical experience of Asian-Americans might be displayed in a glass case or on a bulletin board, for instance, along with a program announcement affixed to the section that documents the order for all "alien and non-alien" Japanese to move to relocation camps. In addition to providing general information, the timeline also advertises a specific program exploring that era of Japanese-American history.

Conclusion

College unions can enhance and support a campus environment that welcomes, understands, and celebrates cultural differences. The cultural diversity of Asian-Americans requires educators to be sensitive to a variety of needs and concerns. Educators should not consider the Asian-American student as a generic stereotype. With the increasing number of Asian-Americans in higher education, it is an opportune time to meet the challenge of multicultural programming.

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5
Native Americans

Linda Stitt

"Fathers: I pray your listening ear. I am a true Native American, descended from one of those characters whose memory every true American reveres." John Waunnaucon Quinney, a chief of the Stockbridge-Munsee tribe, spoke these lines to the U.S. Congress in 1852 (1859, p. 321).

Who are those characters? Who are the "true Native Americans"? One historical text states, "For general use, Indians might be defined as those who are members of tribes with Federal trust land, who have one-quarter Indian blood, and who live on a Federal reservation, or nearby" (Dennis, 1977, p. 149). This is the bureaucratic definition. Many Americans have imagined rather than learned about Native Americans: Perhaps age-old images of the savage, the noble "red man," or the Indian princess or squaw, all stereotypes, come to their minds. A brief summary of Native American history and culture illustrates the diversity of Native Americans and helps readers move from the imagined to the real, from the past to the present.

Background

According to the 1980 census, there are 1,420,400 American Indians, Eskimos, and Aleuts in the United States. "Most historians would now agree that when the Europeans arrived, the Indian population was between 10 and 12 million (the old estimate was about 1 million)" (Cronon & White, 1986, p. 22). The 1900 census cites the population as 237,196; the 1950 census as 357,499. The current number of tribes that exist is difficult to determine because the definition of tribe varies, according to the federal government's recognition of it. The Federal Register of Feb. 6, 1979, states that 278 tribes, bands, villages, groups, and pueblos have relationships with the U.S. government.

Unsurprisingly, nearly half of the million Native Americans reside in the West. A quick survey of the American history reveals that as eastern land became more valuable, the government moved Native Americans westward. For example, the Stock-

This article focuses on American Indians and does not include Canadian, Central American, or South American Indians. Although some of the general information may apply to these groups, their history and cultures differ. The terms Native American, American Indian, and Indian are used interchangeably in this paper. People today seem to prefer the term American Indian, but this too varies from tribe to tribe and from person to person. Some prefer to be identified by their tribe, for example, Navajo or Winnebago.

bridge-Munsee tribe was first relocated from Stockbridge, Mass., to New York state, and then to Wisconsin.

Treaties were really removal agreements. The United States considered the Indian tribes sovereign nations until finally in 1871, the Congress, by a simple 'rider' to an appropriations act, abandoned the treaty-making system, though upholding the validity of those already made" (Washburn, 1971, p. 73). Allotment, assimilation, relocation, acculturation, termination, the federal trust relationship, and self-determination are other terms associated with Native American history and policy.

All branches of the federal government—executive, legislative, and judicial—have determined Native American policy. The Bureau of Indian Affairs was not established until 1824, when it belonged to the War Department. It is now part of the Department of the Interior. But to dwell on history is to remain in the White man's realm, be he the missionary, trader, Indian agent, or government official. Most of American history about Native Americans has been recorded by White males who interacted with Indian males.

Today's reality

Indian policy and treaties, however, still remain political issues. Fishing, hunting, water, and natural resources are among the national concerns. The presence of bingo and gaming on reservations and the relocation of the Navajos from Hopi land in the Southwest are other major issues. All three branches of government remain in the arena, but a new element has been added.

A group called Equal Rights for Everyone, Inc., has started protesting Indian rights and treaties. In northern Wisconsin, the group has challenged Chippewa fishing and hunting rights, and anti-Indian sentiment is very strong. Bumper stickers that say "The Only Good Indian is a Dead One" have appeared in that part of the state.

This is a potentially volatile situation because treaty rights remain one of the Indians' links to the past and future. In exchange for giving up their land, tribes negotiated with the federal government for rights to, for example, other land, or for hunting, fishing, or water privileges.

Native American life has changed drastically during the past century. Freedom "without reservations" ceased when Native Americans were removed from their ancestral lands and placed in new, confined areas. The natural life cycles changed. The harmony and balance with the earth shifted as the federal government exerted increasing control over Native American social and political lifes.

True Native Americans are a culturally diverse people. Cultural patterns, mores, and languages vary from tribe to tribe. The qualities of the land contribute to the diversity as well as the history of this people. Native American cultures reflect geographical differences in climates, regions, seasonal cycles for food and resources (fishing, hunting, farming, and gathering), and general environments (reservations or urban life), as well as social differences such as the rites and ceremonies that grew out of these varying conditions.

To understand Native American culture, other Americans must be accepting of a different world view. Social, spiritual, environmental, and economic practices greatly differ from European Christian ones.

A Wisconsin Indian, of the middle 1800s, looking at a tree often thought, "That tree is much like me. It needs the sun and earth to survive. Blood (sap) flows through its veins to give it life. It grows. It has a youth and old age." A Wisconsin non-Indian lumber exploiter, of the same period, looking at the same tree usually thought, "I wonder how many board feet of lumber I can get out of that tree." This, and other

similar perceptual differences, was the basis for the way Wisconsin Indians and non-Indians were to relate to the same space that they called "homeland." While the White way became dominant, vestiges of the Indian way still survive among many individuals and numerous small groups in all of the tribes represented in our state. (Powless, 1982, p. 33)

One bonding element for Native Americans is the earth: the land, sky, water, animals, and vegetation. Chief Joseph of the Nez Perces said in 1877: "The earth and myself are of one mind. The measure of the land and the measure of our bodies are the same. . . . Do not misunderstand me, but understand me fully with reference to my affection for the land" (Gidley, 1981, p. 27–28). Still active, this sentiment is exemplified by the restoration of the sacred Blue Lake area in New Mexico, a process that began in 1906, when Theodore Roosevelt created a national forest in the area, and ended in 1970, when Richard Nixon signed the bill that restored 48,000 acres surrounding the sacred Blue Lake to the people of the Taos Pueblo (Deloria, 1973, pp. 7–10). Native Americans view land as sacred and as requisite to their security and survival.

Another bonding element in Native American culture is the family, which "is a recognized cornerstone of American Indian society. It serves as a repository for value orientations that guide human behavior, as a transactional milieu for lifespan socialization, and as a basic catalyst for cultural revitalization" (Red Horse, 1980, p. 462). Family structure varies from tribe to tribe. Both the nuclear and extended family belong to "networks which characteristically include several households. An Indian family, therefore, is an active kinship system inclusive of parents, children, aunts, uncles, cousins, and grandparents" (pp. 462–463). Each family member is important and cherished.

Although mores and lifestyles vary among Native Americans, most tribes hold common values, such as an appreciation of individuality; a belief in consensus; a respect for all living things; a reverence for the land; and a desire for hospitality. In addition, most tribes share a conception of individual and collective shame as well as a belief in a supreme being and an afterlife (Brown & Shaughnessy, 1978). From this central philosophical base springs a variety of values or moral orientations (Powless, 1982, p. 33).

That the European settlers did not recognize these values is exemplified in their attitude toward Native American religions. As early as 1644, the Massachusetts Bay Colony Indian Ordinances required that "these natives should come to the good knowledge of God" (Gill, 1983, p. 14). Ironically, the pilgrims and others who came to the United States for religious freedom denied that freedom to Native Americans. Native Americans gained citizenship in 1924, but did not officially obtain religious freedom until August 1978, when Jimmy Carter signed into law the Joint Resolution, American Indian Religious Freedom (see Appendix A).

Programming

Native American fiction and poetry series

The program model is a series of readings done by well-known literary figures who are Native American and who represent varied cultural perspectives. Such a series offers participants insight into the diversity and richness of Native American culture.

Proposed readers

JIM BARNES reads from *The American Book of the Dead* (University of Illinois Press, 1982). This poet is a Choctaw Indian. The anthology *Carriers of the Dream*

Wheel also includes his work (Harper, 1975).

LOUISE ERDRICH reads from *Love Medicine*. A member of the Turtle Mountain Band of Chippewa, this writer received her M.F.A. in Creative Writing from Johns Hopkins University. *Love Medicine* received the National Book Critics Circle Award for Fiction in 1984. She may be contacted through her publisher, Holt, Rinehart and Winston, New York, N.Y.

LINDA HOGAN reads from *Seeing Through the Sun* (University of Massachusetts Press, 1985) or *Eclipse* (UCLA American Indian Center, 1984).

N. SCOTT MOMADY reads from *The Way to Rainy Mountain*. This Kiowa Indian, who is a poet and a scholar, received his M.A. and Ph.D. from Stanford University. His first novel, *House Made of Dawn*, received the Pulitzer Prize in 1969. Among his other books are *Angle of Geese and Other Poems*, *The Gourd Dancer*, and *The Names: A Memoir*.

LESLIE MARMON SILKO reads from *The Storyteller*. A poet and a fiction writer, Silko was born in Albuquerque of mixed ancestry: Laguna Pueblo, Mexican, and White. She is a recipient of a five-year MacArthur Foundation Grant. Her other books include *Laguna Woman* and *Ceremony*.

ROBERTA HILL WHITEMAN reads from *Star Quilt*. This poet, an Oneida Indian, has also published *Tha's What She Said Anih* (Indiana University Press, 1984) as well as selected poems in the anthology *Carriers of the Dream Wheel* (Harper, 1975).

These writers and poets (except Louise Erdrich) are listed in the *Directory of American Poets and Fiction Writers* or in *Contemporary Native American Literature: A Selected and Partially Annotated Bibliography*. Both books are in the reference section of most libraries. Lecture fees vary according to the writer and the distance he or she must travel.

The college union may cosponsor such a series with the English department, the comparative literature department, the Native American studies department, or the women's studies department, depending on which are appropriate. Promotion should target members of these and other humanities departments, as well as the general public. The campus bookstore may display the author's books and hold a book-signing reception in cooperation with the authors' publishers.

Room setup and logistics for the series are easy; a comfortable, lecture-style arrangement is preferable. Following the readings, the author may lead a discussion about the culture, symbols, or other elements contained in the selections.

Conclusion

When Native Americans leave the reservation to attend a college or university, they leave the security of their families and tribes. Because the reservations are often geographically isolated, such students enter a society where, for the first time, they are no longer the majority. Their role models remain at home while they enter a competitive environment that is foreign to them. Similarly, urban Native Americans are often far from the family and community support to which they are accustomed. Culture shock and the reaction to other changes may affect the morale and performance of the Native American student.

College union and student activities professionals can aid in the retention of such students by informing themselves, their staffs, and other students about the cultural diversity of Native Americans. The college union must also provide educational and social programs and sensitive role models to meet the needs of Native American students. The wealth of information about Native Americans can serve professionals as programming and educational resources. Film catalogs, guides to art and literature,

tribal newspapers, and national publications that cover current issues are available. In addition, the college union professional must advocate the inclusion of the Native American perspective in the curriculum.

The university community must recognize the individuality of each student, in general. People must not assume that the Native American student represents every tribe, issue, policy, or tradition. Native Americans are not the romantic images of the past but contemporary human beings with a tribal identity.

Multicultural education, consisting of classes, programs, and other activities, is critical to the college union and activities profession. Such efforts heighten professionals' sensitivity and knowledge and offer students an opportunity to experience a different world view.

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6
Gay and lesbian community

Mick Ellis

Including a section on lesbian women and gay men in this multicultural monograph challenges us to address a difficult set of problems. Before we can discuss developmental issues and cultural norms, we must first acknowledge those who will ask why these groups are being examined here. The equation of lesbian women and gay men with ethnic minorities may, in fact, offend some readers.

Are gay men and lesbian women a legitimate minority? Does this group deserve consideration? Is it entitled to developmental support? Does it have a history and culture worthy of academic interest? These questions and reactions suggest a critical need for sharing information about lesbian and gay issues. They also reflect the underlying problems that gay men and lesbian women must confront in everyday life.

Whatever racist or sexist attitudes some readers may wrestle with, few, if any, will deny that racism and sexism are legitimate social problems, yet they might not recognize that prejudice against lesbian women and gay men is just as worthy of attention. Because we live in a society where many view gay men and lesbian women as sinners, criminals, and sick people, some will take strong exception to the notion of underwriting what they perceive to be a perverted lifestyle.

These negative attitudes toward lesbian women and gay men are rooted in ignorance, which in turn breeds homophobia, an irrational fear of such individuals. This contempt, consisting of mistrust and fear, has been socially institutionalized. Religious, governmental, medical, communication, and educational institutions generate and support the myths and stereotypes used to characterize gay men and lesbian women as diseased or corrupted.

In general, we are constantly taught that lesbian women and gay men are emotionally disturbed people who engage in illegal practices, and worst of all, who are rejected by God. In such a world, healthy, law-abiding, religious, decent people naturally fear and reject the stigmatized group. Unsurprisingly, homophobia is a social norm and consequently an acceptable form of discrimination.

Background

Few of us have had formal training in human sexuality; fewer still have studied homosexuality. Obviously, neither the mandate nor the space is available to present a course on these topics. Yet some basic information may prove helpful in understanding issues that are controversial, emotional, and—to many people—threatening.

People view homosexuality as abnormal only when they assume heterosexuality to be the norm. Because it is the statistical norm, many believe it to be the only natural form of sexual expression. According to this logic, people might also consider blue eyes or left-handedness abnormal. The latest scientific study of homosexuality, *Sexual Preference*, published by the Kinsey Institute for Sex Research, found little or no support for most of the educational theories about homosexuality (Bell, Weinberg, & Hammersmith, 1981, p. 183). In this study, researchers concluded that a homosexual orientation usually seems to emerge from a deep-seated predisposition, possibly biological in origin (p. 212).

In discussing homosexuality, people often ask—inappropriately—what causes homosexuality rather than what causes sexual orientation. Currently, we do not know what causes heterosexual or homosexual orientation.

Yet we do know that sexual orientation is not a matter of choice. People can choose whether to act on their sexual orientation, but they cannot choose their sexual orientation. A woman, for example, cannot be lesbian just because she wants to be. The notion that gay men and lesbian women choose their sexual orientation underlies homophobic attitudes. Presuming that heterosexuality is the only normal form of sexual expression and that everyone is born heterosexual leads to the conclusion that some choose to deviate from this norm. In other words, lesbian women and gay men are voluntary deviates. The term "sexual preference" incorrectly implies volition; the more accurate term is "sexual orientation."

The word *homosexual* should never be used as a noun, for it suggests that gay men and lesbian women are sexual beings only. Lesbian women and gay men are, in fact, fully human, and their sexuality is only a part of their identity. Our culture has stereotyped gay men and lesbian women along with other minority groups, a practice that denies an entire population its individuality.

As college union and student activities professionals, we are in a position to either promote or dispel such stereotypes. Therefore, it is essential that we educate ourselves about issues of homosexuality—no small task in a society that is opposed to public sex education. Even for those fortunate enough to have attended a college or university that offered a course in sex education, the issue of homosexuality may not have been addressed. If it was, the entire topic was probably covered in one day or one chapter, and the information may or may not have been accurate.

As recently as 1982, for example, Masters and Johnson, regarded by many as the world's foremost sex therapists and educators, wrote a textbook, *Human Sexuality*, that defines *homosexual* as follows: "It can be used either as an adjective or as a *noun* that describes men or women who have a *preferential* sexual attraction to people of their same sex over a significant period of time" (Masters, Johnson, & Kolodny, p. 316). As indicated earlier, this definition is inaccurate on both counts.

At the annual meeting of the American Association of Sex Educators, Counselors, and Therapists in Chicago in May of 1985, Masters and Johnson received a lifetime service award. In the question-and-answer period that followed, Johnson acknowledged that their definition, like much of their work on homosexuality, is dated and consequently inaccurate.

That the leading human sexuality text, written by the world's foremost authorities in the field, displays homophobia in its very definition of homosexuality indicates how little accurate information is available on the subject.

The prevalence of such misinformation stems primarily from its psychoanalytical and sociological derivation—that is, it results from theories based on data about individuals who were in therapy. If our knowledge of heterosexuality had been derived only from theories founded on psychotherapeutic studies, the conclusions

would also undoubtedly be significantly skewed.

Many of the answers we seek about homosexuality have yet to be discovered. We have only begun to provide accurate information about it. Therefore, it is our responsibility as college union and student activities professionals to keep abreast of the latest research as it becomes available.

Today: On campus

Do we, as college union and student activities professionals, see ourselves as educators? Do we see ourselves as essential to the educational mission of the institution or merely as ancillary supports? This is a critical question because the answer will largely determine whether we feel responsible for addressing and combating the evil "isms." If we see ourselves simply as service providers, we will probably avoid involvement in sticky issues such as racism, sexism, and homophobia. If, on the other hand, we view ourselves as professional educators, we must become involved.

As educators, we must confront myths and misinformation with facts. If we, as college union and student activities professionals, are to combat homophobia effectively, we must first educate ourselves, address our own ignorance, and in so doing, eliminate our own irrational fears. Once we have a better understanding of homosexuality, we will also better comprehend the needs of lesbian women and gay men. At that point, we can begin to reach out in supportive ways.

Gay men and lesbian women seem much like everyone else. In fact, unless you were told, you would be unaware of their sexual orientation. Lesbian women and gay men are different, however, largely because of the oppression they experience in numerous situations each day. The effect can be devastating, particularly when this group internalizes the oppression by accepting the lies, myths, and stereotypes continually promulgated about homosexuality.

No matter which minority group is the focus, all stereotyping is derogatory and hurtful. Yet none is as vicious or degrading as that applied to lesbian women and gay men, who are branded as deviates, criminals, child molesters, sinners, and sodomites. Internalizing these stereotypes leads to self-deprecation and self-loathing great enough to destroy one's self-image as well as one's image of other lesbian women and gay men.

Individual members of ethnic minority groups usually grow up within families and among friends who are members of the same group. This support network often enables an individual to put prejudice and bigotry into perspective and recognize the fallacy of the hurtful myths and stereotypes. As a result, Black people, for example, may avoid internalizing racist attitudes.

Gay men and lesbian women, however, are frequently homophobic. They grow up isolated from others who share their sexual orientation and therefore seldom have the support or understanding that would enable them to challenge such myths and stereotypes, particularly those existing in their own minds.

In addition, most gay men and lesbian women, like the rest of society, have received little or no formal training about human sexuality or homosexuality in particular. The training program that does exist is oriented to a heterosexual audience.

The notion that lesbian women and gay men are well informed about homosexuality and have escaped the effects of pervasive, institutionalized homophobia is a myth. Gay men and lesbian women are frequently as ignorant and as biased as their straight brothers and sisters. This quandary often results in some self-destructive tendencies and exclusionary behavior toward other gay men and lesbian women, as

demonstrated by judgments such as: "She's too butch," "He's too effeminate," "They're too promiscuous," "He's too closeted," and "She's too radical."

What can we, as college union and student activities professionals, do about such internalized prejudices once we have educated ourselves and taken the responsibility for educating others? First, we can hire openly gay men and lesbian women at all levels to serve as positive role models for both the gay and straight communities. We can provide resources such as advisers, trainers, training materials, and opportunities, office space, and funding for the gay and lesbian organizations in our communities. Perhaps most important, we can also work to create an environment in which lesbian women and gay men feel welcome and valued.

Because racism is a product of the White power structure in our society, it is a White problem. Therefore, we obviously do not design racism training for the minority community. Homophobia, however, is not just a straight problem. If we are to combat it, we must begin in the gay and lesbian communities. We cannot effectively address homophobia in the straight community before doing so in the lesbian and gay communities, which must accept and lead the way.

It is difficult, if not impossible, to get people to understand and respect a group of individuals who remain uninformed and in conflict with themselves. Society has spent too much energy educating straight people about homosexuality while ignoring gay men and lesbian women. Our own homophobia, however, often impedes the development of programs for this group because such offerings may call our own sexual orientation into question. It is, therefore, much easier to design programs about homosexuality for the straight community.

Until lesbian women and gay men have enough information to feel good about themselves, they will be unable to serve as positive role models who are capable of dispelling the myths and stereotypes of homosexuality. A limitless number of positive lesbian and gay role models will do more for educating the straight community than all of the textbooks and programs in the world. Simply put, we as professionals begin by helping gay men and lesbian women to like themselves and to take pride in their identities.

As college union and student activities professionals, one of our goals must be to encourage personal growth among lesbian women and gay men. Socrates said, "Know thyself." We, as professionals, contribute to the personal growth of individuals by enabling them to know themselves better. Until we are trusted, however, students will be averse to letting us close enough to see their inner reality. Only when others open up are we able to offer the insights that may have eluded them and that may result in their growth. Lack of self-knowledge inhibits personal growth by precluding the possibility of addressing internal problems.

For example, if we see ourselves as friendly, personable, warm, giving, and good-humored, when we are actually moody and selfish, we will be forever confused about others' reactions to us. The only way to break out of the confusion is to recognize our behavior, to come to know ourselves better, and to grow. Accepting our actual moodiness and selfishness and its consequences will provide new insights about the cause of our problems. If that happens, we may get a better handle on the unhappiness that leads to such behavior and effect change in it.

Gay men and lesbian women often lack self-confidence because of a negative self-image. If we as professionals can help them see how unwarranted and destructive this self-image is, we will contribute significantly to their personal growth.

Once lesbian women and gay men can feel proud of themselves, they can celebrate. Celebrating who we are and what our lives mean is essential to the growth and maintenance of self-esteem. Straight society has established numerous opportu-

nities for celebration: engagements, weddings, showers, births, christenings, and various holidays. Gay men and lesbian women participate in some of these celebrations, but usually as silent observers. Even when the celebration, such as a birthday or bar mitzvah, is focused on them, it too often honors the image they project rather than the actual person. Too many lesbian women and gay men are not "out" to their families and friends. It is impossible, by definition, to celebrate alone. When families do know about the sexual orientation of a relative, they often in essence mourn, rather than celebrate, his or her life.

As college union and student activities professionals, we can help gay men and lesbian women celebrate in two ways. First, we can provide a nonthreatening and supportive environment that encourages gay men and lesbian women to be themselves. Second, we can establish a sense of community among lesbian women and gay men.

Program idea[1]

Title

"New Images of Myself: Developing a Positive Lesbian or Gay Identity"

Description

Based on the premise that a positive self-identity is essential to a satisfying life, this program is designed to offer gay men, lesbian women, and anyone else interested in personal growth the opportunity to learn more about themselves. The program involves meeting for seven weeks, two hours per week, to explore these topics: coming out; myths, facts, and fallacies; sexuality in general; lifestyle varieties; intimacy and relationships; health issues; and legal concerns.

A person who is knowledgeable in the area and who is not homophobic introduces each weekly topic. The program format may include short lectures, large and small group discussions, film and videos, readings, and self-assessment techniques.

Key elements

With the support of both the academic and student affairs departments of the university, the program gains visibility and credibility; thus, the college union and an appropriate academic department should jointly sponsor it.

With the official support of the university, the program can be openly advertised through such avenues as newspaper ads, fliers, announcements, and word-of-mouth sharing. In addition, potential participants can be found with the help of various professional contacts such as advocacy offices (for example, ethnic minority, differently abled, and women's support) and counseling services centers. Staff members in these areas can be invited to encourage potential participants to attend. More specifically, the program can be promoted through local gay and lesbian social centers, organizations, and publications.

Meeting space should take into account the need, at least initially, for relative privacy, as some participants may be reluctant to attend such a program if it is held in a highly visible location. Suitable locations might be low-visibility campus spaces, local churches, and private homes.

Financial needs are very minimal, as only newspaper advertising requires payment. Materials, handouts, audio-visual equipment, and other necessities can often be obtained at little or no cost. Facilitators, who may be drawn both from campus

[1] *This program idea comes from Barb Kistler, assistant director for programs at Colorado State University's Lory Student Center.*

and community resources, usually donate their time and energy willingly.

Planning of the program requires some centralization so that the seven-week series reflects a cohesive, congruent sequence. A recommended format is the identification of one or two staff members from the union who would be willing to coordinate the program, serve as contacts, both by phone and in person, and offer logistical support.

Comments

Ideally, the program will have official university support through the union and an academic department. If such support is not possible, the program can be sponsored through a campus student organization with unofficial support garnered from various university staff members. Most important, the program should actually take place so that students can learn more about themselves.

Program sponsors must be prepared for negative reactions to their open support and advertisement of the program. Those sponsoring and planning the program should discuss in advance possible problems and responses to them. These efforts might include brainstorming for a list of potential problems, contacting organizations that have offered similar programs, and determining institutional policies and procedures as they relate to this kind of program.

Conclusion

By educating ourselves and others, by beginning this process within the gay and lesbian communities, by building trust with and among these students in order to contribute to their personal growth, and by creating opportunities for celebration, we in college unions and student activities can make a significant difference in the lives of the gay men and lesbian women we serve.

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7

Religious organizations and activities on campus

Stephen Nelson

Placing religious groups and their activities in the spectrum of ethnic, cultural, racial, gender-affiliated, and other minority groups and interests is reasonably appropriate and radically mistaken. It is appropriate because religious groups fit most of the criteria for defining special-interest, multicultural groups. Religious groups have suffered, at times to extreme degrees, because of the discriminatory actions of intolerant, insensitive people. People who believe a neutral posture to be merely benign have sometimes inflicted equal damage. Religious organizations appeal to small segments of campus populations; even in combination they are likely to represent a minority. Like affiliation with other minority organizations, religious affiliation helps shape and support personal identity.

Some will argue that religious groups exhibit much variety, and even much disagreement, because of their particular characteristics. A religion professor once claimed that "the Bible is not one thing but hopelessly many things." Similarly, religion is not one thing but hopelessly many things. Mercifully, no single campus will have every type of religious group imaginable, but each university may well have a sampler of the religious interests and passions afoot in American and other societies. One must be sensitive to this diversity within religious groups if one aspires to interact with, gain the confidence of, and provide services for religious organizations.

The function of religious organizations in the lives of those affiliating directly as members and even those relating to them indirectly through a campus administrative capacity is significantly different from the manner in which other special interest groups function for their members. A major question for those who are not members of non-religious multicultural groups is to what extent the non-member will allow differences in cultural or ethnic heritage promoted by the group to alter his or her preconceived values and notions. For example, a minority group may work to broaden consciousness and understanding between themselves and the non-minority population. Any individual in the latter group can respond in a variety of ways ranging from genuine concern and interest to paying lip service to maintaining barriers. When one person's religious affections conflict with or threaten to alter another's, the normal response for all parties is to be guarded and protective. Simply stated,

the voltage is even higher in religious matters than in matters related to other campus minority and special-interest groups.

The level of a student's commitment is also frequently an issue in campus religious groups, unlike multicultural organizations. Non-religious groups can have committed members, but such commitment to "the cause" is not necessarily required of all members. For example, a Black student can be a member of a Black campus organization without necessarily identifying strongly with political or policy-related matters of either local, national, or international importance to Blacks.

The strength of religious students' commitment often derives from their desire to resist forces that challenge their values. This posture is particularly, though not exclusively, prevalent in evangelical groups. Other religious groups, such as those composed of Jewish students, will be strongly committed to a personal and group identity, in part because of their cultural experience of persecution and oppression.

Professionals must recognize the passions attached to religious aspirations before they can establish the level of trust and respect needed to deal with such groups. Moreover, professionals involved with these groups must assess their own personal values and belief systems. The intensity of religious commitment, the degree to which transcendent power is invoked, and the potential for proselytizing may spark major conflicts. Thus, the stakes in addressing religious affections, affiliations, and beliefs are extremely high. "Believers" and "non-believers" may well present a significant threat to each other because of a radical divergence in their ways of understanding the world. Professionals must display the utmost sensitivity to these issues even when the students themselves do not.

Background: What is religion?

Regardless of the degree to which individuals consider themselves to be religious, human life contains basic and unavoidable spiritual dimensions. Everyone relates to religion in some way: by maintaining the strong religious faith of their upbringing, by reacting to what was or was not part of that religious heritage, or by rooting belief in unbelief or lack of affirmation of God's existence. The range of belief or unbelief affects one's religious understanding, the manner in which one judges and values religious beliefs, and the degree to which these beliefs and the believers will be accorded legitimacy by the non-believers.

The theologian Paul Tillich addresses this notion in more philosophical language:

> *Religion is the state of being grasped by the power of being-itself. In some cases the religious root is carefully covered, in others it is passionately denied; in some it is deeply hidden and in others superficially. But it is never completely absent. (1952, p. 156)*

Significant events in life—the death of a parent or spouse, a divorce, or community or national tragedies—inevitably bring basic philosophical questions to the fore. Witness, for example, the communal search to derive meaning from the assassination of President John F. Kennedy or the space shuttle Challenger disaster. Likewise, oppression, most recently during the Holocaust, has unalterably affected the worldwide Jewish community. Regardless of one's faith or religiosity, such crises require spiritual responses.

A primary function of religion and the values it inspires in believers, especially in the most earnest, is the provision of meaning, which is expressed in various ways. Individuals feel a greater purpose in life. A common set of beliefs fosters a sense of belonging, which is extremely important to late adolescents and young adults on college campuses. A heightened sense of moral principles, occasionally leading to

missionary zeal, may result from religious convictions. Participation in group activities confirms this commitment. Finally, depending on specific directions from the group's leadership and the impetus of the belief system, students may desire—or feel pressure—to proselyte.

The feeling and tone of a belief system and the lives of its adherents, rather than facts or history, define what religion is. William James asserts that "the theories that Religion generates, being thus variable, are secondary; and if you wish to grasp her essence, you must look to the feelings and the conduct being the more constant elements" (1958, p. 381). Understanding *what* motivates individuals to live a certain way is at least a starting point in dealing with *who* they are and *how* they live.

Religious faith and involvement help individuals meet basic human needs and, in the case of college students, developmental needs. Admittedly, religion can harm development by, for example, inducing paranoia, self-righteousness, or a sense of isolation. In working with religious organizations and individuals, professionals must be vigilant about these possibilities and so be able to recognize when assistance and counsel are necessary. Professionals may more easily embrace and respect the positive aspects of religion that shape meaning in the lives of believers.

Anyone regularly involved with students witnesses all too frequently their inner conflicts over meaninglessness, guilt, and loneliness (cf. Wieman, pp. 13–14). Faith is attractive because it can address these dilemmas. According to Brown, the feeling of loneliness leads students to seek relationships and companionship (1975, p. 18). Like multicultural and minority groups, religious organizations on college campuses are invaluable supports to students in overcoming their loneliness, in finding their identity, and in developing a sense of belonging. When religion promotes real meaning rather than a false sense of security for students, it can be a very positive influence in their lives.

Relationship of religion to college union and activities endeavors

The manner in which religious life and activities relate to universities varies significantly. For religious organizations and their advisers to have credibility in the eyes of those within the institution, the existing structure—whether laissez-faire or highly bureaucratic, or with or without on-campus chaplains—must be well understood throughout that institution.

Student affairs and student life administrators should view chaplains and those who work in the area of campus religious life as colleagues. Functionally, campus ministry includes local religious leaders who serve students. Where appropriate, religious advisers should be included in staff gatherings and meetings, student leadership development opportunities, publication planning, student orientation efforts, and where possible, administrative decision making about student life as a whole.

To be responsive, college union and student activities personnel must know where administrative responsibility for religious life falls within the university. Campuses lacking institutional religious advisers usually designate an administrator to handle religious activities, even if the person merely coordinates with outside agencies. Whether this person or department is connected directly to a college union or activities office is not important; rather, university administrators and other professionals must acknowledge and communicate about their common interest in the developmental aspects of students' lives.

The criteria that the university uses for recognizing campus religious organizations must be similar to those it applies to other student groups, even though the activities of some religious organizations differ from those of other groups. As with

other organizations, only inappropriate (that is, disturbing to others) or illegal (according to the college or broader societal policy) activities are grounds for restrictions (Johnson & Nelson, 1984). This approach protects the institution from outsiders who could otherwise use student groups as fronts for access to the school.

Like so many campus organizations, religious groups primarily need facilities for their activities (Johnson & Nelson, 1984), which include meetings, receptions, programs, and events for group members or for the campus. Events held for members develop group identity and cohesiveness; those open to all make public statements about the purposes of the groups and attract new members to them.

Religious organizations requiring space for worship have special needs and, in some cases, present rich opportunities to broaden the union facility's constituency. For example, the Roman Catholic community may need a lounge within the college union to celebrate mass early on Sunday morning. Other religious groups may have similar needs for meeting rooms or lounges for worship services, especially on campuses where a chapel is not available or is otherwise engaged. The institution must recognize groups wishing to use its facilities to prevent external, dummy organizations from gaining free access.

Campus Jewish organizations present special requirements because they observe the Sabbath on Friday evening when noise and disturbance from other programs in a union facility may be much greater than on a Sunday morning. In addition, special exemptions to liquor restriction policies can and should be made for the ceremonial use of wine during Sabbath suppers and Sunday Eucharists.

Hosting activities such as worship services in a union facility or in other visible campus buildings displays the diversity of the campus community. These groups, many of whom have faced discrimination in the past, receive a message of openness and receptivity that can only serve to build a positive relationship with, and a feeling of belonging to, the university.

College union and student activities personnel and religious organizations may also become involved through joint advising. Such personnel must establish a working relationship with the student leaders and members, assist their program plans, and help them coordinate their activities with other departments throughout the university. In addition, those who advise religious groups, whether formally or informally, should be informed about the support, guidance, and resources available through college union and student activities offices.

Campus religious organizations benefit from involvement with other campus programs and information about policies governing all student organizations. Therefore, religious groups should be included in the development and planning of cooperative or cosponsored programs among various student organizations. This effort frequently heightens each group's sense of identity while emphasizing cooperation among them all. Likewise, campus religious groups can act as a resource for other groups planning programs by increasing their sensitivity to religious concerns.

Some campuses are served by a chaplain whom the United Ministries in Higher Education supports through a pooling of efforts by local, regional, or statewide interdenominational agencies or local church staff members. These chaplains have part- or full-time obligations for campus ministry outreach to the university community. College union and student activities professionals should develop positive working relationships with such individuals, even though they are not formal members of the university staff, by establishing mutual lines of communication as well as referrals.

Professionals must also be sensitive to an obvious but often overlooked concern of religious groups, observance of religious holidays. Given the preferred status of

Christian holidays (Christmas and Easter), all university personnel need to be aware of Jewish holidays in campus planning. These holidays should be noted on events calendars and, since they can be known years in advance, should influence long-range scheduling of major weekends, orientation weeks, and institutional observances. Organizations should not schedule activities at which attendance is "required," such as leadership retreats, special meetings, or even regular weekly commitments, during Jewish holidays.

When such meetings do occur during a religious observance, food should be selected in a manner considerate of religious dietary demands.

Religious groups may cause special problems for themselves and others because of emotions—often passions—that are not characteristic of people who avoid religious beliefs and religion. Two of the many manifestations of this problem are worth mentioning.

The first is the propensity of some groups for proselytizing. Although constitutional guarantees regarding freedom of expression and religion exist, students should observe some boundaries, however vague. Attempts to convert others in the public spaces of a college union or in private rooms in residence halls can be particular areas of concern for university personnel. In many cases, other students may be able to deal with such interactions themselves; if religious students' behavior becomes offensive or overly aggressive, however, the complaining parties may seek official curtailment of the activities.

This tendency has been particularly pronounced in groups such as Jews for Jesus that seeks to convince other Jewish believers to convert to Christianity. Policies governing these activities may be difficult to write and may not be of much value, yet the potential for controversy demands attention and should be used as an occasion for dialogue with all students and staff involved. Should attempts to sensitize offending parties to the problems fail, university professionals may need to take stronger measures.

The second problem concerns the role of martyrdom in students' living out of religious beliefs. Stopping a student from becoming a martyr is difficult at best. Professionals should treat seriously tendencies toward martyrdom (such as inviting opposition, encouraging hostile responses, or automatically assuming the judgments of others to be discriminatory.) Students who display marked characteristics of martyrdom may need professional help. Consultation with the religious group adviser, chaplain, or pastor involved with the individual is a possible starting point in addressing the problem.

Religious beliefs can infuse one's experience with spirituality. Religious issues can inspire great sensitivities and passions that should not be avoided or ignored. The significance of understanding religious belief or the other kinds of spiritual values and philosophies can greatly increase the professional's ability to work with and relate to such groups (Johnson & Nelson, 1985, pp. 109–111).

Campus religious organizations, as much as other special-interest groups, require tolerance and understanding. The presence of such a tone encourages positive relationships to develop so that all concerned will experience increased levels of growth, awareness, and knowledge.

A programming idea

The task of designing programs to meet the needs of diverse religious organizations is difficult. Religious groups are too particularistic and well defined to find ready common ground. Beyond opportunities for interaction with distinctive reli-

gious groups, what can college union and student activities staffs do to exhibit interest and concern for religious values and issues?

Two possibilities emerge. First, personnel can maintain maximum sensitivity to and frequent communication with the various religious groups on campus; second, they can offer programs that promote religious or other spiritual values. Attempting to meet the second challenge, the Tucker Foundation (chaplaincy department) at Dartmouth College, for example, began a program called "Community Reflections" in 1981. Its intent was to provide a weekly forum for exploring issues of importance within the campus community, from campus concerns to national or international matters. Any member of the college community could volunteer to speak. Individuals known to be capable of addressing a given topic or to be insightful, provocative speakers were extended invitations.

"Community Reflections" is spiritual rather than specifically religious in tone. Nonetheless, as a program it elicits concerns and questions about moral dilemmas, value judgments, and perceptions about the human condition. Built in to any such discussion are issues of personal response and responsibility. Providing a setting in which to discuss significant issues about human life affirms in a general and nonthreatening way the choice of religion as a vehicle for such needs and concerns. "Community Reflections" can include music or dance, thus representing the arts and affording quiet time for meditation and reflection. In addition, questions and comments from the audience may follow a speaker's remarks. Concluding the program with refreshments offers an additional opportunity for informal dialogue and contact among members of the community.

Though "Community Reflections" was held in the college chapel, the program is well-suited to a college union or some other central, common space. Indeed a chapel could be a fitting location, though planners should recognize that some individuals are deterred by preconceived notions and experiences from attending even nonliturgical events held in religious spaces.

"Community Reflections" supports basic educational goals and humanizes the college community. Finally, the program affirms the value and importance of religion—practiced by some—and the universal spiritual concerns experienced by all.

Conclusion

Campus religious organizations resemble multicultural groups in some ways and differ in others. The similarities lie in their minority status and particularistic identities, which often elicit unfair and discriminatory judgments from the majority. The difference lies in the emotional intensity of religious affections, which may lead to situations more passionate than those typical of multicultural groups.

College union, student activities, and other student affairs administrators can develop positive relationships with religious organizations, their student members, and their advisers. Religious groups should be treated similarly to their nonreligious counterparts, with the crucial distinction of administrative sensitivity to the role religion plays in every life. Throughout history, religion has been a force of good and ill; some have enthusiastically embraced religious values while others have ignored, denied, or even destroyed them. Regardless of one's personal practice, reactions to religion are a nearly universal human phenomenon.

Educators should not ignore the activity and practice inspired by religion. In fact, education should not be used to devalue religious life. When approached with understanding and appreciation, religion will be seen as being instrumental in the educational process and the life of the community.

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8

Multicultural education: Diversity in organizations and programming

Frederick Jefferson

Multicultural education and programming can be an antidote to racism, sexism, and other forms of institutional and individual oppression. As an educational concept, multiculturalism consists of three components: a belief system, a contact system, and a commitment system. As a belief system, it promotes diversity in human discourse and endeavor. No single language, religion, music, philosophy, art, social system, physiognomy, or skin color defines humanity, but rather the *diversity* in human creation and the *pluralism* in human practice does so.

Second, multiculturalism is a contact system of discovering and being discovered by individuals from other cultures. Contact skills allow us to accept a stranger and to be accepted as a stranger in the midst of others. Though not always exciting and enjoyable, contact also allows one to achieve a deeper sense of self through considering the others' realities.

Third, multiculturalism is a commitment system. Individual actions that encourage the multicultural education of others define this component. These actions may be directed at institutions (such as the family, school, community group, or religious group) or toward other individuals. In this attempt, one is challenging the individual or the institution to embrace the concepts of diversity and pluralism, whether in human interaction, organization, programs, or management.

Developing a multicultural awareness and perspectives

Because of the unique position college union and student affairs professionals hold in colleges and universities, they may help to increase the multicultural consciousness and skills of students. Staff and students can use the theoretical model presented in this chapter for programming activities.

Although special training as a consultant is not necessary to implement this model, the student affairs staff should first develop an in-service training program for students and staff.

Activities programs in colleges and universities should challenge students to consider why they are involved in the various clubs and societies in which they hold membership. In a multicultural training session for students, the first questions for

discussion are what is your group's purpose and why do you as members do what you do? In response to the first question, students often say their group serves the needs of its members and the institution. Most frequently, students answer the second question by stating that they enjoy their group activities, which also enhance campus life. Ample time should be provided for sharing and discussing these responses.

The next question for discussion should be: How do your organization's activities serve the multicultural education needs of its membership and the campus community? This question challenges the trainer or facilitator to help the group define and understand the nature of individuals' and groups' multicultural educational needs. A description of multicultural education should help guide the discussion.

Some educators describe multicultural education as "assuming that educational processes should respond to and respect and foster the cultural identity of various minority groups in society, as well as making members of the majority group culture aware of the needs and aspirations of minority groups" (Verma & Bagley, 1983, p. x). This definition, however, promotes the idea that multicultural education is for and about various minority groups and that the majority group's cultural role is to learn about the needs and aspirations of these groups. On the contrary, multicultural education should emphasize a cross-cultural awareness and consciousness in individuals from any racial, cultural, or ethnic group. It should not make minority groups objects for study.

A more appropriate definition comes from other multicultural educators, who say that the "ultimate aim of multicultural education is to produce students who have a cognitively complex view of a world within which they are in harmony, having a magnanimously proud sense of their personal culture identity, a pride tempered by concern for others, empathy, altruism . . . " (Verma & Bagley, 1983, p. x).

This view of multicultural education articulates a process that encourages understanding of one's own racial and ethnic identity, provides information about other groups, and promotes cross-cultural interaction. It is designed to move an individual to a state of multiculturalism "in which one has mastered the knowledge and developed the skills necessary to feel comfortable and communicate effectively (1) with people of any culture encountered, and (2) in any situation involving a group of people of diverse cultural backgrounds. The multicultural person is the person who has learned how to learn culture . . . " (Hoopes, 1979, p. 21).

In summary, the multicultural educational needs of individuals and groups may be equated with the need to know and appreciate one's own racial or ethnic group identity, to learn about the values and beliefs of other groups, and to develop behaviors that invite diversity and promote pluralism.

The learning and training model presented here can help students determine which of their current activities responds to the multicultural education needs of the campus community. The model will also help students design other activities to enhance the multicultural experiences at their institutions.

The model

This model is based on the premise that a multicultural consciousness stems from learning and from doing so in a specific learning sequence. A review of the literature on cross-cultural training and intercultural education suggests a four-stage transformation model:

1. Isolate
2. Inquiry
3. Contact
4. Integration

Some people go through a pre-stage period, which is characterized by an absence or denial of a group identity. Individuals in this stage eschew cultural and racial labels and prefer to describe themselves as colorblind. When challenged to consider the benefits of a multicultural community, most individuals in this pre-stage willingly move to stage one of the model. Others recognize that they are already in stage one and have been there for most of their lives.

This description of the four stages draws on the elements of an intercultural learning continuum developed by Hoopes (1979). The Hoopes intercultural learning continuum begins with ethnocentrism and proceeds through the stages of awareness, understanding, acceptance/respect, appreciation/valuing, selective adoption, and multiculturalism.

1. Isolate stage

Ethnocentrism: Identification with one's own groups, assertion of personal and cultural superiority, denigration of other cultures.

Individuals in this stage have practically no contact with racial or ethnic groups different from their own. Sometimes they even avoid such contact. Many in this stage are uncomfortable in the company of individuals from other racial or ethnic groups and often will not know what to say in an interracial setting. Some will be extremely conscious of their ignorance of the values and beliefs of other groups and appear awkward in conversation. Efforts to cover up that ignorance often produce results that are embarrassing, insulting, and oppressive to the members of other groups.

Individuals in this stage view their groups as superior and judge the worth of people from other groups according to the values and beliefs of their own. Commonly, individuals in this stage view other groups as deviant in behavior. Some people in this stage believe that the more members of groups look and behave like them, the more civilized and acceptable these members are. Racists and bigots reside in the isolate stage.

With all of its negative attributes, the isolate stage is important and necessary in the development of a multicultural consciousness, for in this stage one develops a group identity and a positive regard for self. Ethnocentric behavior, a normal by-product of the development of group identity, sets up an "ethnocentric barrier" that one must move through to get to stage two. Race- or ethnic-specific workshops allow individuals to develop and celebrate their group's identity and to understand the nature of their ethnocentric barrier. These workshops also help individuals understand the processes of racial prejudice and other forms of oppression.

2. Inquiry stage

Awareness: Acknowledgment of the existence of other cultures.

Understanding: Sorting out the nature of other groups, recognizing the complex process of culture.

Having resolved most of the ethnocentric issues, individuals in this stage are willing to participate in various experiences to increase their knowledge about the beliefs and values of other groups. Most of these experiences do not involve direct contact with individuals from other groups, but rather are non-contact courses, seminars, books, movies, lectures, concerts, records, and so on.

Individuals in this stage are engaged in an investigative process. Some continue to experience discomfort, embarrassment, and awkwardness in the company of individuals from other racial or ethnic groups, even though they want to know about these other groups. They are, however, less likely in this stage to avoid contact alto-

gether. They are also more aware of behaviors that are offensive to individuals from other groups. Workshops on racism, sexism, and other forms of oppression are appropriate learning interventions for this stage.

3. Contact stage

Acceptance/respect: Accepting the validity of cultural differences.

Appreciation/valuing: Putting into perspective the strengths and weaknesses of a culture.

Selective adoption: Trying on new attitudes and behaviors from another culture.

Individuals in this stage participate in cross-cultural workshops and events. Comfortable with members of other racial and ethnic groups, they seek opportunities for direct contact that allow a brief immersion into another culture. These excursions into another culture often indicate a willingness to risk and a belief in the inherent value of all groups. Examples of these experiences include attending another group's religious service; attending cross-cultural workshops; eating at ethnic restaurants; being a guest in the home of a family from another racial or ethnic group; and attending parties, bars, and concerts as a minority.

Individuals in this stage value interaction, which helps them to develop acceptance, respect, and appreciation for the other group. One of the major benefits of this stage is mutual enrichment, through experiences that allow individuals to add a special variety of their lives, whether it is through a new recipe, a new song, a new proverb, a new work of art, a new piece of clothing or jewelry, a new attitude, a new behavior, or a new way of seeing reality.

4. Integration stage

Multiculturalism: Mastery of knowledge and skills to feel comfortable and to communicate effectively with people of any culture and in any cross-cultural situation.

Individuals in this stage value cultural and racial diversity in their work life, neighborhood and community life, and political life. With a heightened awareness of the exclusionary consequences of racism and other forms of social oppression, they actively work to counteract them. Such people develop and support programs that help others move from one stage of multicultural development to the next.

Challenged to develop a global perspective, many individuals in this stage are involved in international travel and use these experiences to enhance their work at home.

Uses of the model

The model can be used to organize the content and process of training programs in multicultural awareness and development for staff members and students. The model also suggests a four-question assessment tool for evaluating the multicultural content of programs and events that the staff and students plan:

1. Does the program appeal primarily to the needs and interests of its membership? (isolate)
2. Is the major goal of the program increasing cross-cultural or interracial awareness and understanding in the community? (inquiry)
3. Are the program activities designed to encourage people to interact interculturally? (contact)
4. Do the program activities encourage, direct, and help people to be active advocates for multicultural precepts in all aspects of social intercourse? (integration)

Most student groups plan events not for multicultural participation, but for the consumption of their members only. Although the needs of the group's membership should be primary, every functioning student group that uses institutional facilities has a programming responsibility to the broader community as well. The four-question multicultural assessment tool should help raise groups' consciousness about this responsibility. The degree of responsibility, of course, varies according to the group's purpose, budget, and size.

Patrice Coleman-Boatwright (1985) and her colleagues at Trenton State College developed one of the most novel uses of the model. They astutely observed that the development and maintenance of a multicultural perspective in all programs would require significant structural changes. They decided that a competency-based model for assessing the level of multicultural awareness in staff and volunteers would be most useful to this task. A brief overview of the model is presented in Figure 1. The first column describes the level of awareness and ability expected of individuals and groups at each stage. The second column lists the individuals and groups that are expected to be at that competency level. The third column presents criteria for assessing the level of behavioral competency.

The Trenton State College model suggests an approach for organizing and transforming the activities staff and student resources into a multicultural organization. A more explicit definition of a multicultural organization develops after the isolate, inquiry, contact, and integration stages have been addressed.

A multicultural organization is not static, but is constantly confronting the four stages. Such an organization structures its human resources and program activities to allow and foster intentional growth in and between individuals at each of the stages.

In moving toward multiculturalism, an organization should examine its mission statement, human resource utilization, and policy decision-making structure to ensure commitment to multicultural goals. Each of these components may be examined by determining to what degree they fit the isolate, inquiry, contact, and integration stages of multicultural development. In summary, an organization may become multicultural when its membership reflects the diversity of the nation's population; when it structures its multicultural human resources across all levels of policy and decision making; and when its mission statement explicitly states the organization's commitment to multicultural tenets in its internal operations and program activities.

Conclusion

Racism once again has exploded upon the American scene. The New Year of 1987 was welcomed with chants of "Nigger go home" in Georgia and a racially motivated attack by Whites on Blacks in New York. College students dressed in Ku Klux Klan regalia paraded a student who posed as a Black person with a noose around his neck as their contribution to a Halloween celebration on campus. Anti-Semitic slogans continue to appear as graffiti, and ignorant railings against homosexuals abound on campuses.

For many of us, these situations and events are repulsive and incomprehensible; they fall outside the bounds of human decency. To observe on national television rocks being thrown at peaceful demonstrators and hate-filled invectives being hurled from the lips of Whites, young and old, evokes anger and fear in many of us. Yet the unlawful rioters and those who sympathize with them are also angry and fearful. Their denunciations of communism, race-mixing, and homosexuality result from a particular conception of social order. They, too, see themselves as decent

TABLE 1
Multicultural Awareness Development: A Behavior-Based Competency Model

ISOLATE STAGE

Level of Awareness	*Staff/Volunteer Group*	*Behavioral Competencies*
1. General *self-awareness*: self-awareness as it relates to your individual background, schooling, values, relationships with others, etc.	General student body	Demonstrated self-awareness

INQUIRY STAGE

Level of Awareness	*Staff/Volunteer Group*	*Behavioral Competencies*
2. Awareness of the issues of *racism*: recognizing bigotry, qualified acceptance, and trust of other races, etc.	– Student organization members – Student center service workers	Demonstrated awareness of the issues of racism
3a. Self awareness as it relates to *multiculturalism*: beginning to trust, give thought to, understand, and accept other cultures; acknowledgment of one's role in the acquisition of resources; knowledge of other cultures	– Major student organizations – Student center building managers	Demonstrated self-awareness as it relates to *multiculturalism*
3b. Initiation of action plan		

CONTACT STAGE

Level of Awareness	*Staff/Volunteer Group*	*Behavioral Competencies*
4. *Ability* to act; interaction/communication with diverse beginnings of selective adoption; emulation of characteristics and values of other cultures; new attitudes and behaviors	– Executive committees of student groups – Information and games room workers – Clerical/line staff – Office assistants – Graphics assistants	Demonstrated ability to interact/communicate with diverse cultures

5a. Understanding of racism 5b. Willingness to confront racist behaviors; respecting, valuing, and appreciating other cultures	– Student government association lawyer – Major organization executive boards – Student center managers – Housekeeping supervisors – Managers, contract vendors	Demonstrated understanding of racism and willingness to confront racist behaviors

INTEGRATION STAGE

Level of Awareness	*Staff/Volunteer Group*	*Behavioral Competencies*
6a. Ability to develop intentional plan resulting in integrating multiculturalism with circumstances in one's life; education, workshops, socializing, etc. 6b. Ability to design and implement an Action Plan for one's area of responsibility (functional group/ organization)	– Professional staff – Student managers in residence – Graduate staff	Demonstrated ability to design and implement an *Action Plan* for one's area of responsibility (functional group or organization)
7a. In-depth study to expand knowledge and acquire expertise in training 7b. Co-trainer/ multiculturalist 7c. Trainer/ multiculturalist	NOTE: This level may not apply to any individual within the organization, but it is a final level of multicultural awareness development.	

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human beings whose sensibilities are under attack from outside agitators.

Definitions of social order and human decency help to determine a group's identity and contribute greatly to the individual's identity. This is the important and crucial work of the isolate stage of multicultural development. To understand the differences and similarities of group-identity definitions requires us to confront our mutual ignorance, an experience that occurs at the inquiry and contact stages of multicultural development. The last stage of multicultural development, integration, demands educational and political action. If there is a common good that promotes and affirms liberation of mind and spirit, we must organize our educational and political structures to attain this goal. Multicultural education is a powerful tool for this undertaking.

The first antidote to racism, sexism, and other forms of institutional and individual oppression is multicultural education and programming. Oppression that is a

function of either passive ignorance (one is unaware because of inexperience) or arrogant ignorance (one is unaware by choice) continues to lose acceptance in the world. Multicultural education and programming are essential components in the education of today's college student. (See Appendix B.)

The college union and student activities professional must face the challenge of becoming an expert in multicultural education and programming. No other center of intellectual activity within the college and university has a greater opportunity to influence institutional change. No other unit has the multiplicity of audiences that the college union has.

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9
Conclusion

Cynthia Woolbright

As college union and student activities professionals, we play an instrumental role in developing our students. We are actively engaged in educating individuals through our programs and services. While our institutions differ in mission, scope, size, programs, and priorities, we all share a common concern for the education and development of students. We are in a position to encourage creativity by confronting new ideas, philosophies, and lifestyles. We have a responsibility to build an environment that maximizes human development for the benefit of the individual and the society.

The challenges of diversity, education, and culture confront us within this context. As Boyer (1987) well states:

> *The college is committed, on the one hand, to serve the needs of individual students, celebrating human diversity in its many forms, encouraging creativity and independence, and helping students become more economically and socially improved. A college of quality is also guided by community concern . . . [a] community to which they are inextricably connected. (p. 232)*

Further he argues that the undergraduate experience must have "prepared students to see beyond the boundaries of their own narrow interests and discover connections that are global" (p. 239).

Within the college union and activities organization, we must be prepared to assist students in discovering these connections. As professionals, we must begin with ourselves, by examining our own thought and action. We can actively educate ourselves through art and other cultural activities that broaden our awareness and understanding of diverse cultures. Conversations, reading, and participation in multicultural programs can help us to recognize our own racism and prejudices. We can find answers, for ourselves and our organizations, to questions such as:

- What strategies have we developed to move from a monocultural organization to a multicultural one?
- What norms, values, and beliefs have we confronted institutionally, organizationally, and individually?
- What results have we identified?

We are not a monocultural or a homogenous society. We are diverse. What steps and actions have we taken to address this variety? College union and activities programs must embrace a model for change that applies to institutions, cultures, and in-

dividuals. Such a model for developing multiculturalism can only enhance our campuses; most important, however, it can enhance our students' lives. Finally, we can challenge ourselves to think more globally.

Furthermore, we must offer our students and ourselves a diversified staff. It is critical to the leadership and management of our unions and activities that we all confront the differences and similarities of people in the community. We will benefit greatly in discovering new ways of thinking and behaving.

In his chapter on multicultural education, Jefferson delineates our task, which is "to embrace the concepts of diversity and pluralism . . . in human interaction, organization, programs, and management."

Therein lies our challenge. The rich talents, skills, and abilities of a staff can be more fully realized when we develop its diversity. As Naisbett accurately states, a "reconceptualization" of our world is essential because our human resources are our best resources.

In conclusion, we must be active innovators and risk-takers. We can create an environment that recognizes and celebrates the diversity of our cultures. We can foster a broader sense of community for our campuses and therefore for tomorrow's world. As role models and mentors, we are increasingly required to realize this vision. Within a multicultural institution, we can help students see the connection between what they learn and how they live. We must value the diverse play of opinions, people, and talents. Through a greater understanding and appreciation for a contemporary world, we can face the challenge of cultural diversity.

Appendix A
American Indian Religious Freedom

Whereas the freedom of religion for all people is an inherent right, fundamental to the democratic structure of the United States and is guaranteed by the First Amendment of the United States Constitution;

Whereas the United States has traditionally rejected the concept of a government denying individuals the right to practice their religion and as a result, has benefited from a rich variety of religious heritages in this country;

Whereas the religious practices of the American Indian (as well as Native Alaskan and Hawaiian) are an integral part of their culture, tradition, and heritage, such practices forming the basis of Indian identity and value systems;

Whereas the traditional American Indian religions, as an integral part of Indian life, are indispensable and irreplaceable;

Whereas the lack of a clear, comprehensive, and consistent Federal policy has often resulted in the abridgement of religious freedom for traditional American Indians;

Whereas such religious infringements result from the lack of knowledge or the insensitive and inflexible enforcement of Federal policies and regulations premised on a variety of laws;

Whereas such laws were designed for such worthwhile purposes as conservation and preservation of natural species and resources but were never intended to relate to Indian religious practices and, therefore, were passed without consideration of their effect on traditional American Indian religions;

Whereas such laws and policies often deny American Indians access to sacred sites required in their religions, including cemeteries;

Whereas such laws at times prohibit the use and possession of sacred objects necessary to the exercise of religious rites and ceremonies;

Whereas traditional American Indian ceremonies have been intruded upon, interfered with, and in a few instances banned:

Now, therefore, be it

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That henceforth it shall be the policy of the United States to protect and preserve for American Indians their inherent right of freedom to believe, express, and exercise the traditional religions of the American Indian, Eskimo, Aleut, and Native Hawaiians, including but not limited to access to sites, use and possession of sacred objects, and the freedom to worship through ceremonials and traditional rites.

Appendix B
Strategies for Multicultural Training and Programming[1]

In the four-stage theoretical model for multicultural awareness development, stages A and B (isolate and inquiry) emphasize training, while C and D (contact and integration) focus on programming. For each of the stages, an implementation outline and, where appropriate, a description of exercises or programs are presented. Rather than formulas or recipes for action, these outlines are illustrative examples designed to stimulate and encourage the reader's imagination and creativity.

A. ISOLATE STAGE

Programs:	Racial and Ethnic Identity Workshops
Rationale:	Each person has a fundamental need to know and appreciate his or her own racial/ethnic group identity. One's knowledge and acceptance of self greatly influence one's ability to understand and accept the differences and similarities of others.
Audience:	Student leaders, student groups, and general student body
Organizers:	Union staff, in collaboration with other institutional resources
Format:	1½ hours to a series of workshops
Example:	**Black Identity Development Workshop**
Session I:	"Black Reality Defined" (3 hours)
Synopsis:	In this session, students assess and diagnose the effects racism has had on their view of self and others. They will share their personal discoveries with others in an effort to determine the common negative personal effects of racism. They will be encouraged to help others face and discuss experiences that may be embarrassing or painful. The nurturing effect of sharing will lead to increased Black awareness.
Objectives:	– To become aware of the common negative personal effects of racism – To become aware of one's view of oneself as Black
Activity:	1. Critical Events in the Development of a Black Identity This is a 16-item inventory that requires 80 minutes to complete. Each item is an event that is generally common to the Black experience in America. Participants answer the same seven questions about each event: These deal with context, age, feelings, thoughts, actions, present effects, and other comments. The inventory is designed to help participants become aware of Black Americans' shared experiences of racism.

[1] *These exercises are provided by Frederick Jefferson.*

Session II: "Black Self Affirmation" (3 hours)

Synopsis: This session begins with a questionnaire that provokes discussion about the self-protective behavior of Blacks. The helpful and nurturing interaction of the first session continues. The discussion of the questionnaire flows into the areas of Black values and Black pride. The session ends with an exercise called The Celebration of Blackness.

Objectives:
- To become aware of behaviors and attitudes that support racism
- To become aware of one's own style of coping with racism and the inner conflict it generates
- To increase awareness of Black value

Activities:

1. Black Opinions Questionnaire
This 15-item questionnaire requires approximately 20 minutes to complete. Each item is a statement that represents some ego-defense attitude, belief, or behavior that victims of oppression practice. After completing the questionnaire and sharing their responses, participants analyze each item to determine which behaviors support a positive Black identity and which do not.
2. Celebration of Blackness Exercise
This exercise helps participants identify and share the unique Black experiences of their families and communities. The leader of the exercise asks the group to respond to a series of stimulus questions. The questions invite participants to remember old sayings, superstitions, rituals, games, rhymes, poems, gestures, and so on. The pace of the exercise is lively, and participants discuss their responses in the context of Black heritage and Black culture.

Session III: "The Root of Oppression" (5 hours)

Synopsis: This session begins with a brief discussion of racism and definitions of it. The facilitator advances the idea that power is essential for racism and all forms of oppression. Students learn that their knowledge of how power works equips them with tools for effecting change in themselves and in institutions. They will participate in a power simulation exercise to learn these new skills.

Objectives:
- To define power
- To understand and use power strategies

Activity:

1. Peabody Power Game
The Peabody Power Game is a simulation exercise that involves a playing time of 2½ hours and a debriefing time of the same length. Participants separate into groups and identify a goal they would like to see accomplished during the course of the simulation. In a series of five rounds, the groups form coalitions that will support the achievement of mutual goals. At the end of each round, a set of power-points are redistributed to the group

or coalition that outmaneuvers the other groups. The facilitator should videotape at least 30 minutes of playing time for use during the debriefing.

Session IV: "The Process of Liberation" (3 hours)

Synopsis: Students react to the power simulation exercise to study the liberating process. This process encourages participants to name their environment as they see it, classify that information in their own terms, and develop action strategies for changing themselves and their situations.

Objectives:
- To begin to understand how individual and group power works in society
- To apply the concepts and terminology of power to family, work, and community situations

Activity: 1. Debriefing the Power Simulation
At the end of the simulation, each participant receives a self-evaluation questionnaire. Participants answer questions about the simulation that address their self-interests, their use of power strategies, their feeling of power and impotence, and any other observations about the development and use of power. During the first part of this session, participants return to the groups they belonged to during the simulation and discuss their answers to the self-evaluation questionnaire. The full group convenes soon after to participate in a general discussion during which the participants identify the implications of, and generalize about, their simulation behavior in order to relate it to social behavior. The facilitator plays the videotape at an appropriate time during this session. Participants' observations become more insightful as the session progresses.

Session V: "Black Reality Redefined" (3 hours)

Synopsis: This session involves planning for personal change. Participants examine their own awareness and development of a Black identity. They prepare a written plan listing their action strategies for personal change.

Objectives:
- To plan back-home strategies for building a strong Black community
- To plan ways of directing more personal energy into the development of Black self-identity
- To develop skills for assessing commitment to new behaviors
- To develop skills for identifying sources of support for new behaviors

Activity: 1. Developing an Action Plan
The facilitator spends the first 15 minutes of this session describing each of the workshop activities, beginning with the first session. The participants then list the workshop experiences that were most important to them and write a statement for each one that describes its significance for them. Participants usually find the discussion of "meaning" statements energizing and

informative. After a short discussion session, each participant selects an important experience and meaning statement and uses it to develop an action plan. Participants are cautioned to make the first actions small and manageable.

Note: For copies of these exercises, please write:
New Perspectives, Inc.
461 Bonnie Brae Avenue
Rochester, NY 14618

B. INQUIRY STAGE

Programs: Race/Ethnic Relations Workshops

Rationale: To achieve competence in interpersonal relations in social and professional settings, one must learn about the values and beliefs of other racial and ethnic groups.

Audience: Student leaders, student groups, and general student body

Organizers: Union staff, in collaboration with other institutional resources

Format: 1½ hours to a series of workshops

Example: **Workshop on Racial Awareness (2½ days)**

Objectives:
- To increase awareness about racism and its workings in American society
- To develop an understanding of the racial concerns and attitudes of Whites and non-Whites
- To develop action projects designed to combat racism

Session I: "Defining Racism" (3 hours)

Synopsis: Participants complete an inventory that describes some of the current sociological theories of racism and, in small and large groups, discuss their answers. During the second part of the session, they view a filmstrip that further illuminates the earlier discussion.

Activities:
1. What Is Your Definition of Racism? (questionnaire)
2. From Racism to Pluralism (filmstrip)

Session II: "Cultural and Racial Perceptions Continued" (1½ hours)

Synopsis: This session continues the earlier discussion, with a focus on the civil rights movement in the 1960s.

Activities: *Oh Freedom* (film)

Session IV: "Cross-cultural Understanding" (3 hours)

Synopsis: Participants are involved in an exercise that encourages them to explore their similarities and differences.

Activity: Similarities and Differences (experiential exercise)

Session V: Racial Identity Questionnaire (3 hours)

Synopsis: In this session, participants assess and diagnose the effects of racism on their view of self and others.

Activity: Critical Events in the Development of Racial Identity

Session VI: "Future Projects and Action Plans" (3 hours)

Synopsis: Participants examine their current self-awareness and development of a racial identity. They are encouraged to prepare a written plan listing their action strategies for personal change.

Activity: Action Plan Development

Example: **Towards Multicultural Awareness and Understanding: A Training Program Managed by Students**

In 1983, the vice president for student affairs at the University of Rochester commissioned a study on race relations at the school. The findings suggested that students had not developed sufficient interpersonal skills to test ways of overcoming the stereotypical beliefs they held about one another. Planners at the university suggested a student-facilitated training program to address challenges to interracial and intercultural communication. The selection criteria and the components for training, as well as an efficient, effective training format developed by the students, are presented here. Other colleges and universities can easily replicate this program.

Human Relations Peer Training Program

In response to its survey on race relations, the University of Rochester created the Human Relations Associates (HRA) program in 1984. This volunteer student-to-student training program was designed specifically to change the insensitive and discriminatory behavior of students outside the classroom. Volunteers consisted of 15 students who were trained to be sensitive to issues of cultural diversity. The students also received training that developed their presentation skills in various workshop formats with their peers. Selection criteria for the HRA program included:

1. GPA of 2.0 or higher in the last two semesters
2. Evidence of successful participation in other volunteer experiences
3. Successful completion of the training program
4. Supporting endorsements from two students whose racial identity differs from that of the applicant
5. A written statement from the applicant describing reasons for interest in the Human Relations Associates program
6. A personal interview with adviser of the program. In the first year, HRA program participants were balanced by sex, college class, and racial identity. The newly selected HRAs participated in a week-long training program that covered these topics:

A. Self and group identification (building a sense of community and a team)
B. Defining the "isms" (racism, sexism, ageism, anti-Semitism, etc.)
C. Understanding group process and group facilitation
D. Designing programs on racial and cultural differences
E. Planning implementation strategies for the programs
F. Identifying evaluation procedures for the programs
G. Preparing a program calendar for the semester

At the end of their training, the HRAs identified their chief goals as combating racism, sexism, anti-Semitism, ageism, prejudice against the handicapped, homophobia, religious oppression, and other cultural or ethnic discrimination. They also realized that they had been trained to give workshops, not answers, and that the workshops encouraged and challenged participants to think. During their first year of operation, the HRAs worked with student groups (such as the Women's Caucus, the All Campus Judiciary Committee, the Union Planning Board, the student government, and the resident advisers). They developed a 1½ hour workshop format that could be expanded easily to a full morning or afternoon. (See Figure 2 for the workshop design and a description of its major components.)

TABLE 2
A Workshop of Racial Understanding

I.	Introduction	10 minutes
II.	Goals, objectives, format of workshop, and rationale for exercise	15 minutes
III.	Experiential exercise	10 minutes
IV.	Small group discussion (generalizations and applications)	20 minutes
V.	Large group discussion (generalizations and applications)	30 minutes
VI.	Evaluation	5 minutes

The students used this simple but powerfully illuminating sentence to complete the experiential exercise:
Racial Group Identity
"When I think of my racial identity I think of _____
and that makes me feel _____
and I act _____."
Although participants will want to substitute (for a variety of reasons) the terms *ethnic* or *cultural* for the term *racial*, the facilitator should encourage them to stay with the racial element of their concept of identity for this exercise. (If the group has more time, the exercise may be repeated using another concept such as ethnic, cultural, or gender identity.) Filling in the blanks should not take more than five to 10 minutes. Participants should then be organized into small groups of two or three to discuss their reaction to the exercise and to share (only as much as they are willing to) their specific answers to the sentence completions.

During the large group discussion, the leader should encourage the group to probe why some found the exercise difficult while others found it easy, and why some felt shame while others experienced pride. Racial differences should be identified during the discussion.

The workshop ends with comments about learning, applications to individual and group situations, and next steps.

C. CONTACT STAGE

Programs:	Culture-Specific Events
Rationale:	Immersion in culture-specific events leads to direct contact with other cultures.
Audience:	Campus community
Organizers:	Student groups, supported by Union staff
Format:	Day-, week-, month-long celebrations
Examples:	**Black History Month, Asian New Year Celebration, Three King Day, Kwanzaa, and so on.**

D. INTEGRATION STAGE

Programs:	Human Relations in World Affairs
Rationale:	To increase action skills for exploring diversity and practicing pluralism, we must develop a global perspective of the interdependence of all peoples.
Audience:	On-campus and off-campus community
Organizers:	Faculty, student, and staff planning and implementation (supported by Union staff)
Format:	Day-. week-, month-long intellectual inquiry and dialogue.
Examples:	**Teach-in on South Africa, Central America, Japan and China, and so on.**

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